

The booke of common prayer, and administracion of the Sacramentes, and other rytes, and Ceremonies in the Churche of Englande.

Londini, in officina Edo-
Vardi Whitchurche.

Cum priuilegio ad impri-
mendum solum.

The Contentes

of thys boke.

i. A Preface.

ii. Of Ceremonyes, why some be abolished, and some retayned.

iii. The order how the Psalter is appointed to be read.

iiii. The table for thorder of the Psalmes to be sayd at Morning and Euening prayer.

v. The order howe the rest of holy Scripture is appoynted to be read.

vi. Proper Psalmes and Lessons at Morning and Euening prayer, for certayne feastes and dayes.

vii. An Almanacke.

viii. The table and Kalender for Psalmes and Lessons, with necessarie Rules, apperteining to the same.

ix. Thorder for Morning prayer and Euening prayer, throughout the yeare.

x. The Letany.

xi. The Collectes, Epistles and Gospelles, to bee sed at the ministracyon of the holy Communyon, throughoute the yeare.

xii. Thorder of the ministracion of the holy Communyon.

xiii. Baptisme both Publique and Priuate.

xiiii. Confyrmacyon, where also is a Cathechysme for chyldren.

xv. Matrimonie.

xvi. Visitacion of the sicke.

xvii. The Communion of the sicke.

xviii. Buriall.

xix. The thankes geuing of women after childe byrth.

xx. A Commination against sinners, with certayne prayers to be sed dyuerse tymes in the yeare.

The Preface.

THere was neuer any thyng by the wyt of man so well deuysed, or so sure estably∫shed, (whyche in contynuaunce of tyme) hath not been corrupted: as (emong other thynges) it may plainly appeare by the cõmon prayers in the Churche, cõmonly called deuine seruice. The first originall and grounde wherof, if a man would searche oute by the auncyente fathers, he shall fynde that the same was not ordained but of a good purpose, and for a greate aduauncement of godlynes. For they so ordred the matter, that all the whole Byble, (or the greatest part thereof) should be read ouer once in the yere: entẽdyng therby, ẏ the Cleargie, and specially suche as were ministers of the congregacyon, should (by often readyng and meditacyon of Goddes worde) be stirred vp to Godlynes themselues, and be more hable also to exhorte other by wholesome doctryne, and to confute them that wer aduersaries to the truth. And further, that the people (by dayly hearing of holy scrypture read in ẏ church) should contynually profyt more and more in the knowledge of God, and be the more enflamed with the loue of hys true religyon. But these many yeres passed, this godly and decente order of the auncyente fathers, hath been so altered, broken, and neglected, by plantyng in vncertayne Storyes, Legendes, Respondes, Verses, vayne Repetitions, Commemoracions, & Sinodalles, that commonly whẽ any boke of ẏ Bible was begon, before three or foure Chapters were read out, al ẏ rest were vnread. And in thys sorte the boke of Esai was begonne in Aduent, and the booke of Genesis in Septuagesima: but they were only begonne, and neuer read throughe. After a lyke sorte were other bokes of holy scripture vsed. And moreouer, wheras Sainct Paul would haue such language spoken to the people in the Churche, as they myghte vnderstande, and haue profyt by hearyng thesame: The seruice in thys Churche of Englande (these many yeres) haue been read in Latine to the people, which they vnderstode not: so that they haue heard with their eares onely, and their heartes, spirite and mynde, haue not been edifyed thereby. And furthermore, notwythstandyng that the auncyente fathers haue deuyded the Psalmes into seuen portyons, wherof euery one was called a Nocturne: now of late time a fewe of them haue been dayly sayd, and oft repeated, and the rest vtterly omytted. Moreouer, the noumbre and hardnes of the rules, called the Pye, and the manyfolde chaungeinges of the seruyce, was the cause, that to turne the booke onely, was so hard and intricate a matter, that manye tymes there was more busynes to fynde out what should be read, then to reade it when it was founde out.

These inconueniences therefore consydered, here is set furth suche an order, whereby the same shalbee redressed. And for a readinesse in thys matter, here is drawen out a Kalender for that purpose, whych is playne

and easy to be vnderstanden, wherin (so muche as may be) the reading of holy scriptures is so set furth, that all thynges shalbe done in ordre, without breaking one piece therof from an other. For this cause be cut of, Anthemes, Respondes, Inuitatories, and suche lyke thynges, as did breake the continuall course of the reading of the scripture. Yet because there is no remedie, but that of necessitie there must be some rules: therefore certayne rules are here set furthe, whiche as they be few in numbre, so they be playne and easy to bee vnderstanden. So that here you haue an ordre for prayer (as touching the reading of holye scripture) muche agreable to the mynde and purpose of tholde fathers, and a greate deale more profitable and commodious, then that which of late was vsed. It is more profitable, because here are left out many thynges, whereof some be vntrue, some vncertayne, some vayne and superstitious, and is ordeined nothing to be read, but the very pure woorde of God, the holye scriptures, or that whiche is euidentlye grounded vpon the same: and that in suche a language and ordre, as is most easy and playne for the vnderstandyng, both of the readers and hearers. It is also more commodious, bothe for the shortnes thereof, and for the playnnes of the ordre, and for that the rules be few and easy. Furthermore, by this ordre, the Curates shall nede none other bookes for their publyque seruice, but thys booke and the Byble: By the meanes whereof, the people shall not bee at so greate charge for bookes, as in tymes past they haue been.

And where heretofore there hath been greate diuersitie in saying and synging in churches within this realme, some folowyng Salisbury vse, some Hereforde vse, some the vse of Bangor, some of Yorke, and some of Lincolne: Now from hence forthe, all the whole Realme shall haue but one vse. And yf any would iudge thys waye more paynfull, because that all thinges must be read vpon the booke, whereas before by the reason of so often repetition, they could saye many thynges by hearte: If those men will weigh their labour, with the profite and knowledge whiche daylye they shall obteyne by readyng vpon the booke, they wyll not refuse the payne, in consideration of the great profite that shall ensue therof.

And forasmuche as nothyng can almost bee so playnely sette forthe, but doubtes may ryse in the vse and practisyng of the same: To appease all suche diuersitie (if any aryse) and for the resolution of al doubtes, concernyng the maner howe to vnderstande, doo and execute the thynges conteyned in this booke: The parties that so doubte, or diuersly take anye thyng, shall alwaye resorte to the Bysshoppe of the Dyocesse, who by hys discretion shall take ordre for the quieting and appeasyng of the same, so that the same order bee not contrary to anye thyng conteyned in thys booke. And yf the Bysshoppe of the Dyocesse be in anye doubte, then may he sende for the resolution therof vnto the Archebishoppe.

Though it be appoynted in the aforewritten Preface, that all thynges shalbe read and song in the Churche, in the Englyshe tongue, to the ende that the congregation may be thereby edyfyed: yet it is not mente, but when men say Morning and Euening prayer priuately, they may say the same in any language that

that they themselues doe vnderstande.

And all Priestes and Deacons, shalbe bounde to say dayly the morning and Euening prayer, either priuately or openly, except they be letted by preachyng, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery Parishe Churche, or Chapel, being at home, & not beeing otherwyse reasonablye letted, shall saye the same in the Parishe Churche or Chapell where he ministreth, and shall tolle a bell thereto, a conuenient tyme before he beginne, that suche as be disposed maye come to heare Gods worde, and to praye wyth hym.

Of Ceremonies, why some be abolished, and some retayned.

OF such Ceremonies as be vsed in the Churche, and haue had their beginning by the institucyon of mã: some at the first were of godly entent and purpose deuysed, and yet at length turned to vanitie and superstició: some entred into the churche by vndiscrete deuocion, and such a zele as was without knowledge: and forbecause they were winked at in the beginning, they grewe dayly to more and more abuses: which not onely for theyr vnprofitablenes, but also because they haue much blynded the people, and obscured the glory of god, are worthy to be cut awaye & cleane reiected. Other there be, whyche although they haue been deuised by man, yet it is thought good to reserue them styll, aswel for a decent order in the Churche (for the whiche they were fyrste deuised) as because they parteine to edificacion: whereunto all thynges done in the Churche (as the Apostle teacheth) ought to be referred. And although the kepyng or omittyng of a Ceremonie (in it selfe consydered) is but a small thyng: yet the wilful and contempteous transgression and breaking of a cõmon order & discipline, is no small offence before god.

Let all thynges bee done emong you (saieth S. Paul) in a semely and due order. The appointment of the whiche order parteineth not to priuate men: therfore no mã ought to take in hande, nor presume to appoynte or alter any publyke or common order in Christes churche, except he be lawfullye called and aucthorized thereunto.

And whereas in thys oure tyme, the myndes of men are so diuerse, that some thinke it a great matter of conscience to depart from a piece of the least of their Ceremonies (they be so addicted to their olde customes:) and agayne on the other syde, some bee so newe fangled, that they would innouate all thyng, and so doe despyse thold, that nothyng can lyke them,

them, but that is newe: it was thoughte expediente, not so muche to haue respecte howe to please and satisfie eyther of these parties, as how to please god, and profite them both. And yet lest any man should be offended (whom good reasō might satisfie) here be certayne causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept styll.

Some are put away, because the great excesse & multitude of them hath so encreased in these latter dayes, that the burthen of them was intollerable: whereof S. Augustyne in hys tyme complayned, that they were growen to suche a noumbre, that the state of Christian people was in worse case (cōcerning that matter) then were the Iewes. And he coūsailed that such yoke and burthen should be takē away, as time would serue quietly to doe it.

But what would S. Augustyne haue said, yf he had seen the Ceremonies of late dayes vsed emong vs: whereunto the multitude vsed in his time, was not to be compared. This our excessiue multitude of Ceremonies was so great, and many of them so darke, that they did more cōfounde and darken, then declare & set forth Christes benefites vnto vs.

And besides this, Christes gospel is not a Ceremonial law (as much of Moses law was) but it is a religion to serue God, not in bondage of the figure or shadow, but in the fredom of spirite, being contente onely with those Ceremonies, which doe serue to a decent order and godly discipline, and such as be apte to stirre vp the dul mind of man to the remēbraunce of his duetie to god, by some notable and special signification, whereby he myght be edified.

Furthermore, the moste weyghtie cause of thabolishement of certayn Ceremonies was, that they were so farre abused, partely by the superstitious blyndnesse of the rude and vnlearned, and partely by the vnsatyable auaryce of such as sought more theyr own lucre, then the glory of God: that the abuses coulde not well be taken away, the thyng remayning styll. But nowe as concerning those persons, whyche peraduenture wyll bee offended, for that some

of thold Ceremonies are reteyned still: if they considre that without some Ceremonies, it is not possible to kepe any ordre, or quiet discipline in the church: they shall easely perceyue iust cause to reforme their iudgementes. And if they thinke much, that any of thold doe remain, & would rather haue all deuised a new: Thē such men graunting some Ceremonies conuenient to be had, surely where the olde may be wel vsed, there they cannot reasonably reproue the olde, onely for their age, without bewraying of their owne folye. For in such a case, they ought rather to haue reuerence vnto thē for their antiquitie, yt they wyll declare thē selues to be more studious of vnitie & concord, then of innouacions & new fanglenes: whiche (asmuche as may be with the true setting forth of Christes religion) is alwayes to be eschewed. Furthermore, such shal haue no iust cause with ỳ Ceremonies reserued, to be offended. For as those be taken away, which were most abused, & did burthen mens consciences without any cause: so the other that remayne, are retayned for a discipline and ordre, which (vpon iuste causes) may be altered & chaunged, & therfore are not to be estemed equal with gods law. And moreouer, they be nether darke nor dombe Ceremonies: but are so set forth, that euery man may vnderstād what they doe meane, and to what vse they doe serue. So that it is not like that they in tyme to come, should be abused as the other haue been. And in these oure doynges, we condemne no other nacions, nor prescribe any thing, but to our own people onely. For we thinke it conuenient that euery countrey should vse suche Ceremonies, as they shall thynke best to the setting forth of Gods honoure or glory, and to the reducing of the people to a most perfecte and Godly liuing, without errour or superstition. And that they should putte awaye other thynges whyche from tyme to tyme they perceiue to be most abused, as in mens ordinaunces it often chaunceth dyuerse-ly in dyuerse countreyes.

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¶An Acte for the vniformitie of common prayer, and administracion of the Sacramentes.



Where there hath been a very Godly ordre set furth by autoritie of Parlamēt, for common prayer and administracio of the Sacramentes, to be vsed in the mother tongue within this Church of England, agreable to the word of God and the primatiue Church, very cōfortable to al good people, desyring to liue in Christen conuersacion, & moste profitable to the state of this Realme: vpon the whiche, the mercy, fauour, and blessyng of almighty god, is in no wise so readily and plenteously powred, as by commō prayers, due vsing of the Sacramentes, & often preaching of the gospel, with the deuocion of the hearers: And yet this notwithstanding, a great noumbre of people, in diuerse partes of thys realme, folowing their owne sensualitie, and liuing either without knowledge or due feare of God, doe wilfully and damnably before almightie God, absteyne and refuse to come to theyr Parishe Churches and other places, where commō prayer, administracion of the Sacramentes, & preachyng of the word of God is vsed, vpon the Sundayes and other dayes, ordeyned to be holy dayes.

For reformacion herof, be it enacted by the King our souereigne lord, with thassent of the Lordes and commons, in this present Parlament assembled, and by the autoritie of thesame, that frō, and after the feast of al Sainctes next coming, al & euery person and persons, enhabiting within this Realme, or any other the kynges Maiesties dominions, shal diligently and faythfully, (hauing no lawefull or reasonable excuse to be absent) endeuour themselues to resorte to theyr Parishe Churche, or Chapell accustomed, or vpon reasonable let therof, to some vsual place, where cōmon prayer & such seruice of God shalbe vsed in such tyme

of let,

of let, vpon euery Sunday, and other dayes, ordeyned and vsed to be kept as holy daies, & then, and there to abide, ordrely, & soberly, during the time of the cõmon prayer, preachinges, or other seruice of God, there to bee vsed & ministred, vpõ payn of punishment by ỹ Censures of the church.

And for the due execucion herof, the Kynges most excellent maiestie, the Lordes temporal, and all the Commons in this presente Parlament assembled, dooeth in Goddes name, earnestlye require and charge all tharchbishoppes, Bishoppes, and other Ordenaries, that they shall endeuour themselues to the vttermoste of theyr knowledges, that the due and true execuciõ herof, may be had throughoute theyr Dyocesses and charges, as they will aunswere before God, for such euils and plages, wherwith almyghtie God may iustly punishe his people, for neglecting thys good and wholesome lawe.

And for theyr autoritie in this behalfe, be it further likewise enacted by the autoritie aforesayde, that all and synguler thesame Archbishops, Bishops, & al other theyr officers, exercisyng ecclesiastical iurisdiccion, aswel in place exempt, as not exempt, within their Dyocesses, shall haue full power and autoritie by this Acte, to reforme, correct and punishe, by Censures of the churche, all and synguler persones whiche shall offende within anye theyr iurisdiccions or Dyocesses, after the sayd feast of all sainctes next comming: against thys Acte and statute, anye other lawe, statute, priuiledge, libertie, or prouision heretofore made, had, or suffered, to the contrary notwithstanding.

And because there hath arisen in the vse and exercise of the foresayde common seruice in the Churche heretofore sette foorth, diuerse doubtes for the fashion and maner of the minystracion of the same, rather by the curiositie of the minister and mistakers, then of any other woorthy cause: therfore, aswel for the more playne and manifest explanacion herof, as for the more perfeccion of the sayde ordre of cõmon seruice, in some places where it is necessari to make thesame prayer and fashion of seruice more earneste and

fytte,

fitte to stire christian people to ꝑ true honoring of almighty God: The kinges most excellent maiestie, with thassent of the lordes and Commons in this ꝑsēt Parlament assembled, and by thauctoritie of thesame, hath caused the forsayde ordre of common seruice, entituled, The booke of Common prayer, to be faythfully & godly perused, explaned, and made fully perfect: & by the forsaid autoritie, hath annexed and ioyned it, so explaned and perfected to thys ꝑsent statute, adding also a fourme and manet of makyng & consecrating of Archebishops, Bishops, ꝑiestes and Deacons, to be of lyke force, autoritie & value, as thesame like forsayde boke entituled, The boke of Common prayer, was before: and to be accepted, receued, vsed and estemed in like sort and maner, & with thesame clauses of ꝑuisions and excepcions, to al ententes, constructions and purposes, as by the Acte of Parlamente made in the seconde yere of the kinges Maiesties reigne, was ordeined, limited, exꝑesſed, and appoynted for the vnifformitie of seruice, and administracion of the Sacramentes throughout the realme, vpō such seueral paynes, as in the said Act of Parlament is exꝑesſed. And the sayd former Act to stande in full force and strength, to all ententes and constructions, & to be applyed, ꝑactised, and put in vre, to, and for the establishing of the boke of common ꝑaier, now explaned, and herunto annexed: & also ꝑ said fourme of making of Archbishops, Bishops, ꝑiestes and Deacons, hereunto annexed, as it was for ꝑ former boke. And by thautoritie aforesayd it is nowe further enacted, that if any maner of persone, or persones, enhabiting, & being within this Realme, or any other the kinges Maiesties dominions, shall after the sayde feaste of all Sainctes, willinglye, and wittinglye, heare and bee ꝑsent at anye other maner or fourme of common ꝑayer of administracion of the Sacramentes, of makyng of ministers in the churches, or of anye other rites conteyned in the booke annexed to this Acte, then is mencioned and set furth in the sayd boke, or that is contrary to the fourme of sondry ꝑuisions & excepcions, conteined in the forsayde former

former statute, and shalbe thereof conuicted, accordyng to the lawes of this realme, before the Justices of Assise, Justices of Oyer, and Determiner, Justices of peace in theyr Sessions, or any of them, by the verdict of twelue men, or by his, or theyr own confession, or otherwyse, shall for the fyrst offence suffre imprisonment for sixe monethes, without bayle or maynprice: and for the seconde offence, beeyng likewise conuicted, (as is aboue sayde,) emprisonment for one whole yere: and for the third offence, in like maner, emprisonment duryng hys or theyr liues. And for the more knowledge to be geuen hereof, and better obseruacion of this lawe: Be it enacted by the auctoritie aforesaid, that al and singuler Curates, shal vpon one Sunday euery quarter of the yere, duryng one whole yere next folowyng the foresayd feast of al Sainctes next coming, reade thys present Acte in the Churche, at the time of the most assembly: and likewise once in euery yere folowing, at the same tyme declaring vnto the people by the autoritie of the scripture, howe the mercye and goodnes of God hath in all ages been shewed to his people, in their necessities and extremities, by meanes of hearty and faythful prayers made to almightie god, specially where people be gathered together with one fayth and mynd, to offre vp theyr heartes by prayer, as the best Sacrifices that Christian menne can yelde.

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¶ January hath .xxxi. dayes.

			Morning prayer.		Euening prayer.	
		¶ Psalmes				
			i. Lesson	ii. Lesso.	i. Lesson	ii. Lesso
iii	A Kalend. Circumcisi	i	Ge. xvii	Rom. ii.	Deute. x	Collos. ii
	b iiii No.	ii	Genes. i	Mat. i	Genes. ii	Roma. i
vi	c iii No.	iii	iii	ii	iiii	ii
	d Nonas. Ino.	iiii	v	iii	vi	iii
viii	e Nonas.	v	vii	iiii	viii	iiii
viii	f viii Id. Epiphanie.	vi	Esay. lx.	Luke. iii	Esai. xlix	John. ii
	g vii Id.	vii	Gene. ix	Math. v	Genes. xi	Roma. v
xvi	A vi Id.	viii	xii	vi	xiii	vi
v	b v Id.	ix	xiiii	vii	xv	vii
	c iiii Id.	x	xvi	viii	xvii	viii
xiii	d iii Id. Sol in aqua.	xi	xviii	ix	xix	ix
ii	e Nonas. Id.	xii	xx	x	xxi	x
	f Idus. Hilarii.	xiii	xxii	xi	xxiii	xi
x	g xix kl. Februarii.	xiiii	xxiiii	xii	xxv	xii
	A xviii kl.	xv	xxvi	xiii	xxvii	xiii
xviii	b xvii kl.	xvi	xxviii	xiiii	xxix	xiiii
vii	c xvi kl. Anthoni.	xvii	xxx	xv	xxxi	xv
	d xv kl.	xviii	xxxii	xvi	xxxiii	xvi
xv	e xiiii kl.	xix	xxxiiii	xvii	xxxv	i. Cozin. i
iiii	f xiii kl. Fab. & Sanct.	xx	xxxvi	xviii	xxxvii	ii
	g xii kl. Agnes.	xxi	xxxix	xix	xxxix	iii
xii	A xi kl. Vincent.	xxii	xl	xx	xli	iiii
i	b x kl.	xxiii	xlii	xxi	xliii	v
	c ix kl.	xxiiii	xliiii	xxii	xlv	vi
ix	d viii kl. Cō Paule.	xxv	xlvi	Acte. xxii	xlvii	Act. xxvi.
	e vii kl.	xxvi	xlviii	ma. xxiii	xlix	i. Coz. vii
xvii	f vi kl.	xxvii	l	xxiiii	Exodi. i.	viii
vi	g v kl.	xxviii	Exodi. ii	xxv	iii	ix
	A iiii kl.	xxix	iiii	xxvi	v	x
xiiii	b iii kl.	xxx	vi	xxvii	vii	xi
iii	c Nonas kl.	xxxi	viii	xxviii	ix	xii

ℂ Febzuary hath.xxviii.dayes.

		Wozning pzaier.		Euening pzaier.	
		ℂ Psalmes.			
		i. Lesson	ii. Lesso.	i. Lesson	ii. Lesso
	d Kalend.	ii	Exodi.x.	Mark. i.	Exodi.xi	i. Cor.xiii
xi	e iiii No Purt.mary	iii	xii	ii	xiii	xiiii
xix	f iii No. Blase.	iiii	xiiii	iii	xv	xv
viii	g Pzid. No.	v	xvi	iiii	xvii	xvi
	A Nonas. Agathe.	vi	xviii	v	xix	ii. Cor.i
xvi	b viii Id. Mozoth.	vii	xx	vi	xxi	ii
v	c vii Id.	viii	xxii	vii	xxiii	iii
	d vi Id.	ix	xxiiii	viii	xxxii	iiii
xiii	e v Id.	x	xxxiii	ix	xxxiiii	v
ii	f iiii Id. Sol in Pil.	xi	xxxv	x	xl	vi
	g iii Id.	xii	Le. xviii	xi	Leui.xix.	vii
x	A Pzid. Id.	xiii	xx	xii	Nume.x.	viii
	b Idus. Valentine	xiiii	Num.xi.	xiii	xii	ix
xviii	c xvi kl. Marche.	xv	xiii	xiiii	xiiii	x
vii	d xv kl.	xvi	xv	xv	xvi	xi
	e xiiii kl.	xvii	xvii	xvi	xviii	xii
xv	f xiii kl.	xviii	xix	Luk. di.i	xx	xiii
iiii	g xii kl.	xix	xxi	di.i	xxii	Galath.i
	A xi kl. Mildzede.	xx	xxiii	ii	xxiiii	ii
xii	b x kl.	xxi	xxv	iii	xxvi	iii
i	c ix kl	xxii	xxvii	iiii	xxviii	iiii
	d viii kl. The place of	xxiii	xxix	v	xxx	v
ix	e vii kl. the lepe yere.	xxiiii	xxxi	vi	xxxii	vi.
	f vi kl. S. Mathias.	xxv	xxxiii	vii	xxxiiii	Epheſi i
xvii	g v kl.	xxvi	xxxv	viii	xxxvi	ii
vi	A iiii kl.	xxvii	Deute .i	ix	Deute.ii	iii
	b iii kl.	xxviii	iii	x	iiii	iiii
xiiii	c Pzid. Kl.	xxix	v	xi	vi	v

¶ Marche hath.xxxi.dayes.

			Moꝛning pꝛaier.		Euening pꝛaier.	
		¶ Plalmes.				
			i. Lectõ.	ii. Lectõ.	i. Lectõ.	ii. Lection
i	d	Kalend. Dauid.	xxx	Deu.vii	Luk.xii.	deu.viii	Ephe.vi
	e	vi No. Chadde.	i	ix	xiii	x	Philip. i
xi	f	v No.	ii	xi	xiiii	xii	ii
	g	iiii No. Adꝛian.	iii	xiii	xv	xiiii	iii
xix	A	iii No.	iiii	xv	xvi	xvi	iiii
viii	b	Pꝛid. No.	v	xvii	xvii	xviii	Collos. i
	c	Nonas.	vi	xix	xviii	xx	ii
xvi	d	viii Id.	vii	xxi	xix	xxii	iii
v	e	vii Id.	viii	xxiii	xx	xxiiii	iiii
	f	vi Id.	ix	xxv	xxi	xxvi	i.thessa.i.
xiii	g	v Id. Equinoctiũ.	x	xxvii	xxii	xxviii	ii
ii	A	iiii Id. Sol in ariete	xi	xxix	xxiii	xxx	iii
	b	iii Id.	xii	xxxi	xxiiii	xxxii	iiii
x	c	Pꝛid. Id.	xiii	xxxiii	John. i	xxxiiii	v
	d	Idus.	xiiii	Iosu. i	ii	Iosu. ii	ii.thes.i.
xviii	e	xvii kl. Apꝛilis.	xv	iii	iii	iii	ii
viii	f	xvi kl.	xvi	iiii	iiii	iiii	iii
	g	xv kl.	xvii	v	v	v	i. timo. i
xv	A	xiiii kl. Edward.	xviii	vi	vi	vi	ii.iii
iiii	b	xiii kl.	xix	vii	vii	vii	iiii
	c	xii kl.	xx	viii	viii	viii	v
xii	d	xi kl.	xxi	ix	ix	ix	vi
i	e	x kl.	xxii	x	x	xi	ii.timo. i
	f	ix kl. Fast.	xxiii	xi	xi	xx	ii
ix	g	viii kl. Annunci.	xxiiii	xxi	xii	xxii	iii
	A	vii kl.	xxv	xxiii	xiii	xxiiii	iiii
xvii	b	vi kl.	xxvi	Iudi.i	xiiii	Iudi.ii.	Titus. i
iv	c	v kl.	xxvii	iii	xv	iiii	ii.iii
	d	iiii kl.	xxviii	v	xvi	vi	Phile.i.
xiii	e	iii kl.	xxix	vii	xvii	viii	Heb.i.
iii	f	Pꝛid. Kl.	xxx	ix	xviii	x	ii

Capitll hath.xxx.dayes.

			Wozning prayer.		Euening prayer.	
			Psalmes.			
			i. Lesso.	ii. Lesso.	i. Lesso.	ii. Lesson
	g Kalend.	i	Judit.xi	Joh.xix.	Judi.xii	Apoc.iii
xi	A iiii No.	ii	xiii	xx	xiiii	iiii
	b iii No.	iii	xb	xxi	xbi	b
xix	c Wyd. No. Ambrose	iiii	xbii	Actes. i	xbiii	bi
viii	d Nonas.	b	xix	ii	xx	bii
xbi	e viii Id.	bi	xxi	iii	Ruth. i	biii
b	f vii Id.	bii	Rut. ii	iiii	iii	ix
	g vi Id.	biii	iiii	b	i. Reg. i	x
xiii	A b Id.	ix	i. Re. ii	bi	iii	xi
ii	b iiii Id. Sol in tau	x	iiii	bii	b	xii
	c iii Id.	xi	bi	biii	bii	xiii
x	d Wyd. Id.	xii	biii	ix	ix	Jacob. i
	e Idus.	xiii	x	x	xi	ii
xbiii	f xbiii Kl. Mait.	xiiii	xii	xi	xiii	iii
bii	g xbii kl.	xb	xiiii	xii	xb	iiii
	A xbi kl.	xbi	xbi	xiii	xbii	b
xb	b xb kl.	xbii	xbiii	xiiii	xix	i. Pet. i
iiii	c xiiii kl.	xbiii	xx	xb	xxi	ii
	d xiii kl.	xix	xxii	xbi	xxiii	iii
xii	e xii kl.	xx	xxiiii	xbii	xxb	iiii
i	f xi kl.	xxi	xxbi	xbiii	xxbii	b
	g x kl.	xxii	xxbiii	xix	xxix	ii. Pet. i
ix	A ix kl. S. Georg	xxiii	xxx	xx	xxxi	ii
	b viii kl.	xxiiii	ii. Re. i	xxi	ii. Re. ii	iii
xbii	c vii kl. Mark E	xxb	iii	xxii	iiii	i. John. i
bi	d vi kl.	xxbi	b	xxiii	bi	ii
	e b kl.	xxbii	bii	xxiiii	biii	iii
xiiii	f iiii kl.	xxbiii	ix	xxb	x	iiii
iii	g iii kl.	xxix	xi	xxbi	xii	b
	A Wyd. kl.	xxx	xiii	xxbii	xiiii	ii. iii. Joh

¶ Maye hath. xxxi. dayes.

			Mozning prayer.		Euening prayer.	
		¶ Kalendes.				
			i. Lesso.	ii. Lesso.	i. Lesso.	ii. Lesson
xi	b Kalend Philip & Ia	i	ii. Re. xv	Act. viii.	ii. re. xvi	Iuoas. i
	c vi No.	ii	xvii	xxviii	xviii	Roma. i
xix	d v No. The crolle.	iii	xix	Math. i.	xx	ii
viii	e iiii No.	iiii	xxi	ii	xxii	iii
	f iii No.	v	xxiii	iii	xxiiii	iiii
xvi	g Vigil. No.	vi	iii. Re. i	iiii	iii. reg. i	v
v	A Nonas Iohn beuer	vii	vii	v	viii	vi
	b viii Id.	viii	ix viii	vi	x iiii	vii
xiii	c vii Id.	ix	xi v	vii	xii ix	viii
ii	d vi Id.	x	ix	viii	x	ix
	e v Id. Sol in Ge.	xi	xi	ix	xii	x
x	f iiii Id.	xii	xiii	x	xiiii	xi
	g iii Id.	xiii	xv	xi	xvi	xii
xviii	A Vigil. Id.	xiiii	xvii	xii	xviii	xiii
vii	b Idus.	xv	xix	xiii	xx	xiiii
	c xvii kl. Iunii.	xvi	xxi	xiiii	xxii	xv
xv	d xvi kl.	xvii	iiii. Re. i	xv	iiii. re. ii	xvi
iiii	e xv kl.	xviii	iii	xvi	iiii	i. Cor. i.
	f xiiii kl.	xix	v	xvii	vi	ii
xii	g xiii kl.	xx	vii	xviii	viii	iii
i	A xii kl. Heline.	xxi	ix	xix	x	iiii
	b xi kl.	xxii	xi	xx	xii	v
ix	c x kl.	xxiii	xiii	xxi	xiiii	vi
	d ix kl.	xxiiii	xv	xxii	xvi	vii
xvii	e viii kl.	xxv	xvii	xxiii	xviii	viii
vi	f vii kl.	xxvi	xix	xxiiii	xx	ix
	g vi kl.	xxvii	xxi	xxv	xxii	x
xiiii	A v kl.	xxviii	xxiii	xxvi	xxiiii	xi
iii	b iiii kl.	xxix	xxv	xxvii	xxvi	xii
	c iii kl.	xxx	i. Esdr. i.	xxviii	i. Esd. iii	xiii
xi	d Vigil. Kl.	xxxi	iiii	Mark. i	viii	xiiii

¶ June hath .xxx. dayes.

			Morning prayer.		Euening prayer.	
			¶ Psalmes.			
			i. Lesson	ii. Lesson	i. Lesson	ii. Lesson.
	e	Kalend.	i	i. esd. iiii	Mar. ii.	i. Esdr. v	i. Cor. xv.
xix	f	iiii. No.	ii	vi	iii	vi	xvi
viii	g	iii. No.	iii	vii	iiii	vii	ii. Cor. i.
xvi	A	Nonas.	iiii	viii	v	viii	ii
v	b	Nonas.	v	ix	vi	x	iii
	c	viii. Id.	vi	ii. Esd. i	vii	ii. esd. iii	iiii
xiii	d	vii. Id.	vii	iiii	viii	v	v
ii	e	vi. Id.	viii	vi	ix	viii	vi
	f	v. Id. Edmond.	ix	ix	x	xiii	vii
x	g	iiii. Id.	x	Hester. i	xi	Heste. ii.	viii
	A	iii. Id. Barnabe.	xi	iii	Act. xiiii	iiii	Actes. xv.
xviii	b	Nonas. Id.	xii	v	Mar. xii	vi	ii. Cor. ix.
vii	c	Idus. Solin Can.	xiii	vii	xiii	viii	x
	d	xviii. kl. July.	xiiii	ix	xiiii	Job. i	xi
xv	e	xvii. kl.	xv	Job. ii	xv	iii	xii
iiii	f	xvi. kl.	xvi	iiii	xvi	v	xiii
	g	xv. kl.	xvii	vi	Luke. i	vii	Galath. i.
xii	A	xiiii. kl.	xviii	viii	ii	ix	ii
i	b	xiii. kl.	xix	x	xii	xi	iii
	c	xii. kl.	xx	xii	iiii	xiii	iiii
ix	d	xi. kl. Edward kig	xxi	xiiii	v	xv	v
	e	x. kl.	xxii	xvi	vi	xviixviii	vi
xvii	f	ix. kl. Fast.	xxiii	xix	vii	xx	Epheſi. i.
vi	g	viii. kl. John Bap.	xxiiii	Mal. iii.	Mat. iii	Mal. iiii	mat. xiii.
	A	vii. kl.	xxv	Job. xxi.	Lu. viii.	Job. xxii	Ephes. ii.
xiiii	b	vi. kl.	xxvi	xxiii	ix	xxiiii xxv	iii
iii	c	v. kl.	xxvii	26. 27	x	xxviii	iiii
	d	iiii. kl. Fast.	xxviii	xxix	xi	xxx	v
xi	e	iii. kl. Peter apo.	xxix	xxxi	Acte. iii.	xxxii	Actes. iiii
	f	Nonas. kl.	xxx	xxxiii	Luk. xii	xxxiiii	Ephes. vi.

¶ July hath .xxxi. dayes.

			Mozning prayer.		Euening prayer.	
		¶ Psalmes.				
			i. Lesso.	ii. Lesso.	i. Lesso.	ii. Lesson
xix	g	Kalend.	i	iob. xxxv	Luk. xiii	iob xxxvi	Philip. i
viii	A	vi No. Visitacio	ii	xxxvii	xiiii	xxxviii	ii
	b	v No. of our lady	iii	xxxix	xv	xl	iii
xvi	c	iiii No.	iiii	xli	xvi	xlii	iiii
v	d	iii No.	v	Wyou. i	xvii	Wyou. ii.	Collos. i
	e	Wyd. No.	vi	iii	xviii	iiii	ii
xiii	f	Nonas Mog dayes.	vii	v	xix	vi	iii
ii	g	viii Id.	viii	vii	xx	viii	iiii
	A	vii Id.	ix	ix	xxi	x	i. thessa. i.
x	b	vi Id.	x	xi	xxii	xii	ii
	c	v Id.	xi	xiii	xxiii	xiiii	iii
xviii	d	iiii Id.	xii	xv	xxiiii	xvi	iiii
vii	e	iii Id.	xiii	xvii	John. i	xviii	v
	f	Wyd. Id. Sol in Leo	xiiii	xix	ii	xx	ii. thess. i
xv	g	Idus. Margarete	xv	xxi	iii	xxii	ii
iiii	A	xvii kl. August.	xvi	xxiii	iiii	xxiiii	iii
	b	xvi kl.	xvii	xxv	v	xxvi	i. timo. i
xii	c	xv kl.	xviii	xxvii	vi	xxviii	ii. iii
i	d	xiiii kl.	xix	xxix	vii	xxx	iiii
	e	xiii kl.	xx	xxxi	viii	Eccles. i	v
ix	f	xii kl.	xxi	Eccle. ii.	ix	iii	vi
	g	xi kl. Mari mag.	xxii	iiii	x	v	ii. timo. i
xvii	A	x kl.	xxiii	vi	xi	vii	ii
vi	b	ix kl. Fast.	xxiiii	viii	xii	ix	iii
	c	viii kl. Jam apo	xxv	x	xiii	xi	iiii
xiiii	d	vii kl.	xxvi	xii	xiiii	Jerem. i	Titus. i
iii	e	vi kl. vii. sleper.	xxvii	Jere. ii.	xv	iii	ii. iii
	f	v kl.	xxviii	iiii	xvi	v	Phile. i.
xi	g	iiii kl.	xxix	vi.	xvii	vii	Heb. i
	A	iii kl.	xxx	viii	xviii	ix	ii
xix	b	Wyd. kl.	xxxi	x	xix	xi	iii

¶ August hath .xxxi. dayes.

			Morning prayer.		Euening prayer.	
			¶ Psalmes.			
			i. Lesson	ii. Lesson	i. Lesson	ii. Lesson.
viii	c	Kalend. Lammas.	i	Iere. xli	Joh. xx.	Ier. xlii.	Ezech. iiii
xvi	d	iiii. No.	ii	xliii	xxi	xv	v
v	e	iii. No.	iii	xvi	Actes .i.	xvii	vi
	f	Nonas.	iiii	xviii	ii	xix	vii
xiii	g	Nonas.	v	xx	iii	xxi	viii
ii	A	viii. Id.	vi	xxii	iiii	xxiii	ix
	b	vii. Id.	vii	xxiiii	v	xxv	x
x	c	vi. Id.	viii	xxvi	vi	xxvii	xi
	d	v. Id.	ix	xxviii	vii	xxix	xii
xviii	e	iiii. Id. S. Laurence	x	xxx	viii	xxxi	xiii
vii	f	iii. Id.	xi	xxxii	ix	xxxiii	Jacobi .i.
	g	Nonas. Id.	xii	xxxiiii	x	xxxv	ii
xv	A	Idus.	xiii	xxxvi	xi	xxxvii	iii
iiii	b	xix. kl. Septembris.	xiiii	xxxviii	xii	xxxix	iiii
	c	xviii. kl. Assūp. mary	xv	xl	xiii	xli	v
xii	d	xvii. kl. Sol in Vir.	xvi	xlii	xiiii	xliii	i. Petri. i.
i	e	xvi. kl.	xvii	xliiii	xv	xlv. xlvi.	ii
	f	xv. kl.	xviii	xlvii	xvi	xlviii	iii
ix	g	xiiii. kl.	xix	xlix	xvii	l	iiii
	A	xiii. kl.	xx	li	xviii	lii	v
xvii	b	xii. kl. Barnard.	xxi	Lamē. i.	xix	Lamē. ii	ii. Pete. i.
vi	c	xi. kl.	xxii	iii	xx	iiii	ii
	d	x. kl. Fast	xxiii	v	xxi	Ezech. ii	iii
xviii	e	ix. kl. Barth. ap.	xxiiii	Ezec. iii.	xxii	vi	i. John. i.
iii	f	viii. kl.	xxv	vii	xxiii	xiii	ii
	g	vii. kl.	xxvi	xiiii	xxiiii	xiiii	iii
xi	A	vi. kl.	xxvii	xxxiii	xxv	xxxiiii	iiii
	b	v. kl. Augustine.	xxviii	Danie. i	xxvi	Dani. ii.	v
xix	c	iiii. kl.	xxix	iii	xxvii	iiii	ii. iii. Joh.
viii	d	iii kl.	xxx	v	xxviii	vi	Jude. i.
	e	Nonas. kl	xxxi	vii	Math. i.	viii	Roma. i.

¶ September hath.xxx. dayes.

			Moznıng pzaier.		Eueníng pzaier.	
		¶ Pſalmes.				
			i. Lellon	ii. Lellō.	i. Lellon	ii. Lellō
rbi	f Kalend.	i	Dani.ir.	Math. ii	Danie.r	Roma.ii
b	g iiii No.	ii	ri	iii	rii	iii
	A iii No.	iii	riii	iiii	riiii	iiii
riii	b Pzid. No.	iiii	Ozee. i	b	oze.ii.iii.	b
ii	c Nonas. Mog da.end	b	iiii	bi	b.bi	bi
	d viii Id.	bi	bii	bii	biii	bii
r	e vii Id.	bii	ir	biii	r	biii
	f vi Id. Matt.mary.	biii	ri	ir	rii	ir
rbiii	g v Id.	ir	riii	r	riiii	r
bii	A iiii Id.	r	Joel. i	ri	Joel. ii.	ri
	b iii Id.	ri	iii	rii	Amos. i.	rii
rb	c Pzid. Id.	rii	Amos.ii	riii	iii	riii
rii	d Idus.	riii	iiii	riiii	b	riiii
	e rbiii kl. Octobze.	riiii	bi	rb	bii	rb
rii	f rbii kl Solin Libza.	rb	biii	rbi	ir	rbi
i	g rbi kl.	rbi	Abdias.i	rbii	Jonas.i.	i.Coz. i.
	A rb kl.	rbii	ion .ii.iii	rbiii	iiii	ii
ir	b riiii kl.	rbiii	Miche. i	rir	Miche.ii	iii
	c riii kl.	rir	iii	rr	iiii	iiii
rbii	d rii kl. Falle.	rr	b	rri	bi	b
bi	e ri kl S.mathew.	rri	bii	rrii	Naum.i.	bi.
	f r kl.	rrii	naum. ii	rriii	iii	bii
riiii	g ir kl.	rriii	Abacuc.i	rriiii	Abacu .ii	biii
iii	A bii kl.	rriiii	iii	rrb	Sopho. i	ir
	b bi kl.	rrb	Soph. ii	rrbi	iii	r
ri	c bi kl.	rrbi	Agge. i	rrbii	Agge. ii	ri
	d b kl.	rrbii	zacah. i	rrbiii	zac .ii.iii.	rii
rir	e iiii kl.	rrbiii	iiii.b.	Mark.i.	bi	riii
biii	f iii kl. S Michael	rrir	bii	ii	biii	riiii
	g Pzid Kl. Hierome	rrr	ir	iii	r	rb

¶ October hath .xxxi. dayes.

			Wozning prayer.		Euening prayer.	
			¶ Psalmes.			
			i. Lesson	ii. Lesso.	i. Lesson	ii. Lesso
xvi	A	Kalend.	i	zacha. xi.	Mar. iiii	zacha. xii	i. cor. xvi
ii	b	vi No.	ii	xiii	v	xiiii	ii. Cor. i
iiii	c	v No.	iii	Malac. i	vi	Malac. ii	ii.
v	d	iiii No. Fayth	iiii	iii	vii	iiii	iii
	e	iii No.	v	Tobi. i.	viii	Tobi. ii.	iiii
vi	f	Wid. No.	vi	iii	ix	iiii	v
	g	Nonas.	vii	v	x	vi	vi
viii	A	viii Id.	viii	vii	xi	viii	vii
vii	b	vii Id.	ix	ix	xii	x	viii
	c	vi Id.	x	xi	xiii	xi	ix
xv	d	v Id.	xi	xiii	xiiii	xiiii	x
iiii	e	iiii Id.	xii	Judith. i	xv	Judit. ii.	xi
	f	iii Id. Edward.	xiii	iii	xvi	iiii	xii
xii	g	Wid. Id. Dominica	xiiii	v	Luk. vi. i	vi	xiii
i	A	Idus.	xv	vii	vi. i	viii	Galath. i
	b	xvii kl. November.	xvi	ix	ii	x	ii
ix	c	xvi kl.	xvii	xi	iii	xii	iii
	d	xv kl. Luke euāgt	xviii	xiii	iiii	xiiii	iiii
xvii	e	xiiii kl.	xix	xv	v	xvi	v
vi	f	xiii kl.	xx	Sapie. i.	vi	Sapie. ii	vi.
	g	xii kl	xxi	iii	vii	iiii	Epheſi i
xiiii	A	xi kl.	xxii	v	viii	vi	ii
iii	b	x kl.	xxiii	vii	ix	viii	iii
	c	ix kl.	xxiiii	ix	x	x	iiii
xi	d	viii kl. Chriſpine	xxv	xi	xi	xii	v
	e	vii kl.	xxvi	xiii	xii	xiiii	vi
xix	f	vi kl. Fall.	xxvii	xv	xiii	xvi	Philip. i
vii	g	v kl. Simō & Jud	xxviii	xvii	xiiii	xviii	ii
	A	iiii kl.	xxix	xix	xv	Eccle. i.	iii
xvi	b	iii kl.	xxx	Eccle ii	xvi	iii	iiii
v	c	Wid kl.	xxxi	iiii	xvii	v	Colloſſ. i.

¶ November hath .xxx. dayes.

			Mornyng prayer.		Euening prayer.	
		¶ Psalmes.				
			i. Lesson	ii. Lesso.	i. Lesson.	ii. Lesso.
	d	Kalend. Al sainctes	i	Sap. iii	heb. xi. 12	Sapie. v	Apoc. xix
xiii	e	iiii No.	ii	Eccl. vi	Lu. xviii	Eccle. vii	Collo. ii
ii	f	iii No.	iii	viii	xix	ix	iii
	g	Wyd. No.	iiii	x	xx	xi	iiii
x	A	Nonas.	v	xii	xxi	xiii	i. thessa. i
	b	viii Id. Leonard.	vi	xiiii	xxii	xv	ii
xviii	c	vii Id.	vii	xvi	xxiii	xvii	iii
vii	d	vi Id.	viii	xviii	xxiiii	xix	iiii
	e	v Id.	ix	xx	John. i	xxi	v
xv	f	iiii Id.	x	xxii	ii	xxiii	ii. thess. i
iiii	g	iii Id. Martin.	xi	xxiiii	iii	xxv	ii
	A	Wyd. Id.	xii	xxvi	iiii	xxvii	iii
xii	b	Idus. Sol in lagit.	xiii	xxviii	v	xxix	i. Tim. i.
i	c	xviii kl. Decembre.	xiiii	xxx	vi	xxxi	ii. iii
	d	xvii kl.	xv	xxxii	vii	xxxiii	iiii
ix	e	xvi kl.	xvi	xxxiiii	viii	xxxv	v
	f	xv kl.	xvii	xxxvi	ix	xxxvii	vi
xvii	g	xiiii kl.	xviii	xxxviii	x	xxxix	ii. timo. i
vi	A	xiii kl.	xix	xl	xi	xli	ii
	b	xii kl.	xx	xlii	xii	xliii	iii
xiiii	c	xi kl.	xxi	xliiii	xiii	xlv	iiii
iii	d	x kl.	xxii	xlvi	xiiii	xlvii	Titus. i.
	e	ix kl. S. Clement.	xxiii	xlviii	xv	xlix	ii. iii
xi	f	viii kl.	xxiiii	l	xvi	li	Philem.
	g	vii kl Katherine.	xxv	Baru. i	xvii	Baru. ii	Hebre. i.
xix	A	vi kl.	xxvi	iii	xviii	iiii	ii
viii	b	v kl.	xxvii	v	xix	vi	iii
	c	iiii kl.	xxviii	Esaye. i	xx	Esay. ii.	iiii
xvi	d	iii kl. Falle.	xxix	iii	xxi	iiii	v
v	e	Wyd kl. Andrew	xxx	v	Actes. i.	vi	vi

¶ December hath .xxxi. dayes.

			Moznyng prayer.		Euening prayer.	
		¶ Psalmes.				
			i. Lesson	ii. Lesso.	i. Lesson.	ii. Lesso.
	f Kalend.	i	Esai. vii	Actes. ii.	Esai. viii	Heb. vii.
xiii	g iiii No.	ii	ix	iii	x	viii
ii	A iii No.	iii	xi	iiii	xii	ix
x	b Prid. No.	iiii	xiii	v	xiiii	x
	c Nonas. Nicolas.	v	xv	vi	xvi	xi
xviii	d viii Id.	vi	xvii	vi. vii	xviii	xii
viii	e vii Id. Concepma.	vii	xix	vi. vii	xx. xxi	xiii
	f vi Id.	viii	xxii	viii	xxiii	James. i
xb	g v Id.	ix	xxiiii	ix	xxv	ii
iiii	A iiii Id.	x	xxvi	x	xxvii	iii
	b iii Id.	xi	xxviii	xi	xxix	iiii
xii	c Prid. Id. Sol in cap	xii	xxx	xii	xxxi	v
i	d Idus. Lucie.	xiii	xxxii	xiii	xxxiii	i. Petr. i.
	e xix kl. January.	xiiii	xxxiiii	xiiii	xxxv	ii.
ix	f xviii kl.	xv	xxxvi	xv	xxxvii	iii
	g xvii kl.	xvi	xxxviii	xvi	xxxix	iiii
xvii	A xvi kl.	xvii	xl	xvii	xli	v
vi	b xv kl.	xviii	xlii	xviii	xliii	ii. Pet. i
	c xiiii kl.	xix	xliiii	xix	xlv	ii
xiiii	d xiii kl. Faste.	xx	xlvi	xx	xlvii	iii
iii	e xii kl. Thomas ap	xxi	xlviii	xxi	xlix	i. John. i
	f xi kl.	xxii	l	xxii	li	ii
xi	g x kl. S. Clement.	xxiii	lii	xxiii	liii	iii
	A ix kl. Fast.	xxiiii	liiii	xxiiii	lv	iiii
xix	b viii kl. Chriſtemas.	xxv	Esai. lx.	Luke. ii.	Esay. vii	Titu. iii
viii	c vii kl. S. Stephen.	xxvi	lxi	ac. vi. vii	lxii	Acte. vii.
	d vi kl. S. John euā	xxvii	lxiii	Apoca. i.	lxiv	Apoc. xxi
xvi	e v kl. Innocentes.	xxviii	Jer. xxxi	Act. xv.	Esa. lx	i. John. v
v	f iiii kl.	xxix	Esay. lxi	xxvi	lxii	ii. John. i
	g iii kl.	xxx	lxiii	xxviii	lxiiii	iii. John. i
xviii	A Prid. ka.	xxxi	lxv	xxviii	lxvi	Jude. i

The Table and Kalender, expressing the order of the Psalmes and Lessons, to be sayed at the Morning and Euening prayer throughout the yere, excepte certayne proper feastes, as the rules folowyng, more playnely declare.

¶ The order howe the Psalter is appoynted to be readde.

The Psalter shalbe read through, once euery Moneth. And because that some Monethes be longer then some other bee, it is thoughte good to make them euen, by thys meanes.

To euery Moneth, shall be appoynted (as concernyng thys purpose) iust. xxx. dayes.

And because January and Marche hath one day aboue the said numbre, and Februarie which is placed betwene them both, hath onely. xxviii. dayes: Februarie shall borowe of eyther of the Monethes (of January & March) one day. And so the Psalter which shalbe read in Februarie, must begin the last daye of January, and ende the first daye of Marche.

And wheras Maye, July, August, October, and December, haue. xxxi. dayes a piece: it is ordered that the same Psalmes, shall be read the last daye of the sayd Monethes, which were read the day before. So that the Psalter may begin agayne the first day of the next Monethes ensuing.

Now to know what Psalmes shalbe read euery daye, loke in the Kalender, the numbre that is appoynted for the Psalmes, and then fynd the same numbre in this Table, and vpon that numbre shall you see what Psalmes shalbe sayd at Morning and Euening prayer.

And where the. C. xix. Psalme is deuided into. xxii. portyons, & is ouerlong to bee read at one tyme: it is so ordred, that at one tyme shall not bee read aboue foure or fyue of the sayed portyons, as you shall perceyue to be noted in this Table folowyng.

And here is also to be noted, that in this Table, and in all other partes of the seruice, where any Psalmes are appoynted, the numbre is expressed after the great Englishe Byble, which from the. ix. Psalme, vnto the. C. xlviii. Psalme (folowyng the deuision of the Hebrues) doeth varye in numbres from the common Latine translacion.

The Table for the order of the Psalmes to be sayd at Morning and Euening prayer.

	Morning prayer.	Euening prayer.
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x.xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii.
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx.
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii.xciiii.
xix	xcvi.xcvii.	xcviii.xcix.c.ci.
xx	cii.ciii.	ciiii.
xxi	civ.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii	cxvi.cxvii.cxviii.	cxix. Inde.iiii.
xxv	Inde.v.	Inde.iiii.
xxvi	Inde.v.	Inde.iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxxx.cxxxi.
xxviii	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
xxix	cxxxix.cxl.cxli.	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi.	cxlvii. cxlviii.cxlix cl

The ordre how the reſt of holy ſcripture (beſyde the Pſalter) is appoynted to be read.

THe olde Teſtament is appoynted for the fyrſt Leſſons, at Morning and Euenyng prayer, and ſhalbe read throughe, euery yere once, except certayne bookes and Chappters, whych be leaſt edyfying, and myght beſt be ſpared, and therfore be left vnreadde.

The newe teſtamente is appoynted for the ſeconde Leſſons at Morning and Euening prayer, and ſhalbe read ouer orderly euery yere thryſe, beſyde the Epiſtles and goſpels: except the Apocalyps, out of the whyche there be onely certayne Leſſons appoynted, vpon dyuerſe propre feaſtes.

And to knowe what leſſons ſhalbe read euery daye: fynde the day of the moneth in the Kalender folowyng, and there ye ſhall perceyue the bokes and Chappters that ſhall bee read for the Leſſons both at Morning and Euenyng prayer.

And here is to be noted, that whenſoeuer there be any propre Pſalmes or Leſſons appoynted for any feaſt, moueable or vnmoueable: then the Pſalmes and leſſons, appoynted in ỹ kalender, ſhalbe omitted for ỹ time.

Ye muſte note alſo, that the Collect, Epiſtle and Goſpel, appoynted for the Sundaye, ſhall ſerue all the wieke after, excepte there fall ſome feaſt that hath hys proper.

Thys is alſo to be noted, concernyng the Leape yeres, that the .xxv. day of Februarye, whyche in Leape yere, is counted for two daies, ſhal in thoſe two dayes, after neyther Pſalme nor leſſon: but theſame Pſalmes and leſſons, whyche bee layed the fyrſte daye, ſhall alſo ſerue for the ſeconde daye.

Alſo, wherſoeuer the beginning of any leſſon, Epiſtle or Goſpell is not expreſſed: there ye muſt beginne at the beginning of the Chapter.

And whereſoeuer is not expreſſed howe farre ſhall be read, there ſhall you reade to the ende of the Chapter.

¶ Proper Psalmes and Lessons for dyuerse feastes and daies, at Morning and Euening prayer.

On Christmas day at morning prayer.	Psalme. xix. Psalme. xlv. Psalm. lxxxv	The fyrst Lesson. Esaye. ix. The. ii. Lesson. Luke. ii. vnto And vnto men a good wyll
At Euening prayer.	Psalm. lxxxix Psalme. cx. Psal. cxxxii.	The first Lesson. Esaie. vii. God spake once agayne to Achas. &c. vnto the ende. The seconde Lesson. Tit. iii. The kyndnesse and loue. &c. vnto. Foolyshe questions.
On sainct Stephens daye, at morning prayer	The second Lesson. Actes. vi. and. vii. Stephen full of fayth and power. vnto. And when fourtie yeres were. &c.	
At Euening prayer.	The seconde Lesson. Actes. vii. And when fourtie yeares were expired, there appeared vnto Moyses. &c. vnto. Stephen full of the holy gost.	
On sainct Johns the euāgelistes day, at Morning prayer.	The seconde Lesson. Apocalip. i. The whole Chapiter.	
At Euening prayer.	The second Lesson. Apocalips. xxii.	
On the Innocentes daye, at morning prayer.	The fyrst Lesson. Jerem. xxxi. vnto. Moreouer I heard Ephraim.	
On the Circūcision daye, at morning prayer	The fyrst Lesson. Genesis. xvii. The second Lesson. Roma. ii.	
At Euening prayer.	The. i. Lesson. Deu. x. And nowe Israel. &c. The second Lesson. Collossi. ii.	
On ỳ Epipha-	The fyrst Lesson. Esaye. lx.	

nie

nie at Mozning pzayer.	The ſecond Leſſon. Luke. iii. And it fozt-tuned. ꝛc.
At Euening pzayer.	The fyzſt Leſſon. Eſaye. xlix. The ſecond Leſſon. Iohn. ii. After this he went downe to Capernaum.
On Wedneſday be-foze Eaſter, at Eue-nyng pzayer.	The fyzſt Leſſon. Ozee. xiii. xiiii.
On thurſday beſoze Eaſter, at Mozning pzayer.	The fyzſte Leſſon. Daniel. ix.
At Euening pzayer.	The fyzſt Leſſon. Ieremie. xxxi.
On Good Fridaye, at Mozning pzayer.	The fyzſt Leſſon. Geneſis. xxii.
At Euening pzayer.	The fyzſt leſſon. Eſay. liii.
On Eaſter euen, at Mozning pzayer.	The fyzſt Leſſon. zachary. ix.
On Eaſter daye, at Mozning pzayer.	Pſalme. ii. Pſalm. lvii. Pſalme. cxi } The fyzſt leſſon. Exo. xii. The ſecond leſſon. Ro. vi.
At Euening pzayer.	Pſalm. cxiii Pſal. cxiiii. Pſal. cxviii. } The ſecond leſſon. Act. ii.
On Mondaye in Eaſter weke, at Mozning pzayer.	The ſecond Leſſon. Math. xxviii.
At Euening pzayer.	The ſecond Leſſon. Actes. iii.
On tueſdaye in Eaſter weke, at Moz-ning pzayer.	The ſecond Leſſon. Luk. xxiiii. vnto. And behold two of them.

At Euening prayer.	The second Lesson. i. Corinth. xv.
On the ascencyon daye, at Morning prayer.	Psalme. viii. Psalme. xv. Psalme. xxi. } The second lesson. Joh. xiiii.
At Euening prayer.	Psalme. xxiiii Psalme. lxviii Psalme. Cviii } The second lesson. Ephe. iiii.
On Whitsunday, at morning prayer.	Psalm. xlviii } The second lesson. Actes. x. Psalm. lxvii. } Then Peter opened his. &c.
At Euening prayer.	Psalm. Ciiii. Psalm. Cxlv. } The second Lesson. Act. xix It foortuned when Apollo went to Corinthum. &c. vnto After these thynges.
On Trinitie sunday, at Morning prayer.	The fyrst lesson. Genesis. xviii. The second Lesson. Math. iii.
Conuersion of S. Paul, at morning prayer.	The seconde Lesson. Actes. xxii. vnto. They heard hym.
At Euening prayer.	The second lesson. Actes. xxvi.
Saynct Barnabies daye, at morning prayer.	The seconde lesson. Actes. xiiii.
At Euening prayer.	The seconde lesson. Actes. xv. vnto. After certayne dayes.
Saynct John Baptistes daye, at Morning prayer.	The fyrst lesson. Malachi. iii. The seconde lesson. Math. iii.
At Euening prayer.	The fyrst lesson. Malachi. iiii. The seconde lesson. Math. xiiii. vnto. When Jesus heard.

Saint Peters day, at mo3ning p3ayer.	The ſecond Leſſon. Actes. iii.
At Euening p3ayer.	The ſecond Leſſon. Actes. iiii.
All ſainctes daye at Mo3nyng p3ayer.	The firſt leſſon. Sapien. iii. vnto. Bleſſed is rather the barrayne. The ſecond leſſon. Hebr3e. xi. xii. Sainctes by fayth ſubdued. vnto. Yf you endure chaſtiſing.
At Euening p3ayer.	The firſt leſſon. Sapien. v. vnto. Hys Ielolie alſo. The ſeconde leſſon. Apocalips. xix. vnto. And I ſawe an Aungell ſtande.

A b3ieke declaracion when euery Terme begynneth, and endeth.

BE it knowen that Eaſter terme beginneth alwayes the. xviii. day after Eaſter, rekening Eaſter day fo3 one, and endeth ỹ mondaye next after the Aſcencyon daye.

Trinitie terme begynneth alway the Fryday next after Co3pus Chriſti day, and endeth the wedneſday fo3tnyght after.

Michelmas Terme begynneth the nynth o3 tenth daye of October, and endeth the. xxviii. o3. xxix. day of Nouembe3.

Hillarie terme begynneth the. xxiii. o3. xxiiii. day of January, and endeth the. xii. o3. xiii. day of Feb3uarye.

In Eaſter terme on the Aſcention day. In Trinitie terme on the Natiuitie of. S. John Baptiſt. In Michelmas terme on alhallowes day and al ſoules day. In Hillarye terme, on Candlemas day: the kynges Iudges at Weſtminſter doe not vſe to ſyt in iudgemente, no3 vpon any Sundayes.

This is not in the fol. Edit.

An Almanacke

for.xix.yeares.

The yere of our Lord.	The Golden numbre.	The epact	The cicle of the sunne.	Dominicall letter.	Easter day.
M.D.lii	xiiii	iiii	xxi	C B	xvii.Apzill.
M.D.liii	xv	xv	xxii	A	ii.Apzill.
M.D.liiii	xvi	xxvi	xxiii	G	xxv.Marche
M.D.lv	xvii	vii	xxiiii	F	xiiii.Apzill.
M.D.lvi	xviii	xviii	xxv	E D	v.Apzill.
M.D.lvii	xix	xxix	xxvi	C	xviii.Apzill.
M.D.lviii	i	xi	xxvii	B	x.Apzill.
M.D.lix	ii	xxii	xxviii	A	xxvi.Marche
M.D.lx	iii	iii	i	G F	xiiii.Apzill.
M.D.lxi	iiii	xiiii	ii	E	vi.Apzill.
M.D.lxii	v	xxv	iii	D	
M.D.lxiii	vi	xxvi	iiii	C	
M.D.lxiiii	vii	xvii	v	B A	
M.D.lxv	viii	xxviii	vi	G	
M.D.lxvi	ix	ix	vii	F	
M.D.lxvii	x	xx	viii	E	
M.D.lxviii	xi	i	ix	D C	
M.D.lxix	xii	xii	x	B	
M.D.lxx	xiii	xxiii	xi	A	

¶ The ordre where Morning and Euening prayer. shalbe vsed and sayde.

The Morning and Euening prayer, shalbe vsed in suche place of the Church, Chapel, or Chaūcel, and the Minister shal so turne him, as the people may best heare. And yf there be any controuersie therin, the matter shalbe referred to the ordenarye, and he or hys deputie shall appoynt the place, & the chauncels shall remayne, as they haue done in tymes past.

And here is to be noted, that the Minister at the tyme of the communion, and at all other tymes in hys ministracion, shall vse neyther Albe, Vestment, nor Cope: but beyng Archebishop, or Bishop, he shall haue and weare a rochet: and being a Priest or Deacon, he shal haue and weare a surples onelye.

¶ An ordre for Morning prayer daylye throughoute the yeare.

At the beginning both of Morning prayer, & lykewise of Euening prayer, the Minister shal reade with a loude voyce, some one of these sentences of the scriptures that folowe. And then he shall saye that, whiche is wrytten after the sayde sentences.

AT what tyme soeuer a sinner dooeth repente hym of his synne frō the bottome of his heart: I wyll putte all hys wickednes out of my remembraunce sayeth the Lorde. Ezechiel xviii.

I doe knowe myne owne wickednes, and my synne is alwaye agaynst me. Psal.li.

Turne thy face awaye from oure synnes (O Lorde) and blot out all oure offences. Psal.li.

A sorowfull spirite, is a sacrifice to God: despyse not (O Lorde) humble and contryte heartes. Psalm.li

Rente youre heartes, and not your garmentes, and turne to the Lord youre God: because he is gentle and merciful, he is paciente and of muche mercy, and suche a one that is sory for youre afflictyons. Joel.ii.

To thee O Lorde God belongeth mercy and forgeuenes: for we haue gone awaye from thee, and haue not harkened Dani.ix.

to thy voyce, wherby we might walke in thy lawes, whyche thou hast appoynted for vs.

Jerem.ii Correct vs, O Lord, and yet in thy iudgement, not in thy furye, leste we shoulde be consumed and brought to nothing.

Math.iii Amend your lyues, for the kyngdome of God is at hand.

Luke.xv. I wyll goe to my father and saye to him: father, I haue synned agaynste heauen, and agaynste thee, I am no more worthy to bee called thy sonne.

Psa.cxlii Entre not into iudgement with thy seruauntes, O lorde, for no flesche is righteous in thy sighte.

i. Iohn.i. Yf we saye that we haue no synne, we deceyue our selues, and there is no trueth in vs.



Dearely beloued brethren, the scripture moueth vs in sondrye places, to acknowledge and confesse our manifold sinnes and wickednes, & that we should not dissemble nor cloke them before the face of almyghtie God oure heauenly father, but confesse them with an humble, lowely, penitent, and obedient heart: to thende that we may obtayne forgeuenes of the same by his infinite goodnes and mercy. And although we oughte at all times, humbly to knowledge our sinnes before God: yet ought we most chiefly so to do, whē we assemble and mete together, to rendre thankes for the greate benefites that we haue receyued at his handes, to set foorth his moste worthy prayse, to heare his most holy worde, and to aske those thinges whych be requisite and necessarie, aswell for the body as the soule. Wherfore I praye and beseche you, as many as be here present, to accompanie me with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after me.

A generall confession, to bee sayde of the whole congregacion after the Minister, kneelyng.



Almighty and most merciful father, we haue erred & straied from thy waies, lyke lost shepe. We haue folowed to much the deuises & desires of our owne heartes. We haue offended against thy holy lawes. We haue lefte vndone those thynges whiche we oughte to haue done, and we haue done those thynges whyche we ought

oughte not to haue done, and there is no healthe in vs: but thou, O Lorde, haue mercy vpon vs mysserable offendours. Spare thou them O God, which confesse theyr faultes. Restore thou them that be penitent, accordyng to thy promyses declared vnto mankynde, in Chriſte Jesu oure Lorde. And graunt, O moſt mercyfull father, for hys sake, that we may hereafter lyue a godly, ryghteous, and sobre lyfe, to the glory of thy holy name. Amen.

¶ The absolucion to be pronounced by the Miniſter alone.

ALmightye God, the father of oure Lorde Jesus Chriſt, whiche desireth not the death of a sinner, but rather that he may turne from hys wyckednes & liue: and hath geuen power and commaundement to hys miniſters, to declare & pronounce to hys people being penitent, the absolucion and remiſſion of theyr synnes: he pardoneth and absolueth all them whyche truely repent, & vnfaynedly beleue hys holy ghoſpell. Wherfore we beseche him to graunte vs true repentaunce and hys holy spirite, that thoſe thynges maye pleaſe hym whiche we doe at thys preſente, and that the reſt of our lyfe hereafter, may bee pure and holy: ſo that at the laſt we may come to his eternall ioye, through Jesus Chriſte oure Lorde.

¶ The people ſhall aunſwere. Amen.

Then ſhall the Miniſter begyn the Lordes prayer with a loude voyce.

OUre father which arte in heauen, halowed bee thy name. Thy kingdome come. Thy wyll bee done in earth as it is in heauen. Geue vs thys day our dayly bread. And forgeue vs oure treſpaſſes, as we forgeue them that treſpaſſe agaynſte vs. And leade vs not into temptacion. But delyuer vs from euell. Amen.

¶ Then lykewyſe he ſhall ſaye.

O Lorde open thou oure lippes.

Aunſwer.

And our mouth shall shewe forth thy prayse.

℣. Priest.

O God make spede to saue vs.

℟. Answer.

O Lorde make hast to helpe vs.

℣. Priest.

Glory be to the father, and to the sonne, & to the holy ghoste.

As it was in the beginnyng, is nowe, and euer shall bee: worlde without ende. Amen.

Prayse ye the Lorde.

Then shalbe sayd or song this Psalme folowyng.



Come let vs syng vnto the Lord: let vs hartely reioyce in the strength of oure saluacyon.

Let vs come before hys presence with thankesgeuyng: and shewe oure selfe glad in hym with Psalmes.

For the Lorde is a great God: and a great kyng aboue al Goddes.

In hys hand are all the corners of the earthe: and the strength of the hylles is hys also.

The sea is hys, and he made it: and his handes prepared the drye lande.

O come, let vs worship and fall downe: and knele before the Lorde oure maker.

For he is the Lorde oure God: and wee are the people of his pasture, and the shepe of hys handes.

To day yf ye wyll heare hys voyce, harden not youre heartes: as in the prouocacion, and as in the day of temptacyon in the wyldernes.

When your fathers tempted me, proued me, and sawe my workes.

Fortie yeares long was I grieued with this generacion, and sayde: it is a people that doe erre in theyr heartes, for they haue not knowen my wayes.

Vnto whom I sware in my wrathe: that they shoulde not entre into my reste.

Glory be to the father, and to the sõne: & to the holy ghost.

As

As it was in the beginning, is nowe, and euer shall be worlde wythout ende. Amen.

Then shall folowe certayne Psalmes in order, as they be appoynted in a Table, made for that purpose: except there be proper psalmes appoynted for that daye. And at thend of euery Psalme throughoute the yeare, and likewise in thend of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated.

Glory be to the father, and to the sonne. &c.

Then shalbe read two Lessons distinctly with a loude voyce, that the people may heare. The first of the olde Testamente, the second of the new. Lyke as they be appoynted by the Kalender, except there be proper Lessons assigned for that daye: the Minister that readeth the Lesson, standing and turning him so, as he may best be hard of al such as be present. And before euery Lesson, the Minister shall saye thus. The firste, seconde, third, or fourth Chapiter of Genesis, or Exodus, Mathew, Marke, or other like, as is appointed in the Kalender. And in the ende of euery Chapiter, he shall saye.

Here endeth suche a Chapiter, of suche a Booke.

And (to thend the people may the better heare) in such places where they doe syng, there shall the Lessons be song in a playne tune, after the maner of distinct reading: and lykewyse the Epistle and Gospel.

After the fyrst Lesson, shal folowe Te deum laudamus, in English, dayly throughe the whole yeare.

Te deū laudamus.

WE praise thee, O God: we knowledge thee to be the Lorde.

All the earth doeth worship thee: the father euerlasting.

To thee all Angels crye aloude: the heauens and al the powers therein.

To thee Cherubin and Seraphin, continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen and earth are full of the Maiestie of thy glorye.

The glorious company of the Apostles prayse thee.

The goodly felowship of the Prophetes, prayse thee.

The noble army of Martyrs, prayse thee.

The holy Churche throughout al the worlde, doth knowledge thee.

The father of an infinite Maiestie.

Thy honourable, true, and onely sonne.

Also the holy goſt, the comforter.

Thou art the king of glory, O Chriſt.

Thou art the euerlaſtyng ſonne of the father.

When thou toke ſt vpon thee to delyuer man, thou diddeſt not abhorre the vyrgins wombe.

When thou hadſt ouercomed the ſharpenes of death, thou didſt open the kingdom of heauen to al belevers.

Thou ſytteſt on the ryghte hande of God, in the glory of the father.

We beleue that thou ſhalt come to be our iudge.

We therfore pray thee, helpe thy ſeruauntes, whom thou haſt redemed with thy precious bloud.

Make them to be numbred with thy Sainctes in glorye euerlaſtyng.

O Lorde ſaue thy people: and bleſſe thine heritage.

Gouerne them and lift them vp for euer.

Daye by daye we magnifie thee.

And we worſhip thy name euer world withoute ende.

Vouchſafe, O Lord, to kepe vs this daye without ſinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord, let thy mercy lighten vpon vs: as our truſt is in thee.

O lord, in thee haue I truſted: let me neuer be confounded.

Of this canticle, Benedicite omnia opera domini domino.

Bene. dicite.  All ye workes of the Lorde, bleſſe ye the Lorde: praiſe hym and magnifie him for euer.

O ye Aungels of the Lord, bleſſe ye the Lorde: praiſe ye hym and magnifie him for euer.

O ye heauens, bleſſe ye the Lorde: praiſe him and magnifie hym for euer.

O ye waters that bee aboue the fyrmament, bleſſe ye the Lord, praiſe hym and magnifie him for euer.

O all ye powers of the Lorde, bleſſe ye the Lorde: praiſe hym and magnifie him for euer.

O ye Sunne and moone, bleſſe ye the Lord: praiſe hym and magnifie him for euer.

O ye ſtarres of heauen, bleſſe ye the Lorde: praiſe hym and

and magnifie hym for euer.

O ye showres and dewe, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O ye wyndes of God, bleſſe ye the lorde: prayſe him and magnifie hym for euer.

O ye fyre and heate, bleſſe ye the lorde: prayſe hym and magnifie him for euer.

O ye wynter and ſummer, bleſſe ye the lorde: prayſe him and magnifie him for euer.

O ye dewes and froſtes, bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O ye froſte and colde, bleſſe ye the lord: prayſe hym and magnifye hym for euer.

O ye Ile and ſnowe, bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O ye nyghtes and dayes, bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O ye lyght and darkenes, bleſſe ye the lorde: prayſe him and magnifie hym for euer.

O ye lightninges and cloudes, bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O let the earth bleſſe the lord: yea, let it prayſe hym and magnifie hym for euer.

O ye Mountaynes and hilles, bleſſe ye the lorde: prayſe hym and magnifie him for euer.

O all ye grene thynges vpon the earth, bleſſe ye the lord: prayſe hym and magnifie hym for euer.

O ye welles, bleſſe ye the lord: praiſe him and magnifye hym for euer.

O ye Seas and floudes, bleſſe ye the lorde: prayſe hym and magnifie him for euer.

O ye whales and all that moue in the waters, bleſſe ye the lorde: prayſe hym and magnifie him for euer.

O all ye fowles of the ayre, bleſſe ye the lorde: prayſe him and magnifie hym for euer.

O all ye beaſtes and cattell, bleſſe ye the lord: prayſe him and magnifie hym for euer.

O ye childzen of men, bleſſe ye the Lozd: pzayſe hym and magnify hym foz euer.

O let Iſrael bleſſe the Lozde: pzayſe hym and magnifye hym foz euer.

O ye Pzieſtes of the Lozde, bleſſe ye the Lozd: pzaiſe him and magnifie hym foz euer.

O ye ſeruauntes of the Lozde, bleſſe ye the Lozd: pzayſe hym and magnifie hym foz euer.

O ye ſpirites and ſoules of the righteous, bleſſe ye the Lozde: pzayſe hym and magnifie hym foz euer.

O ye holy and humble men of heart, bleſſe ye the Lozde: pzayſe hym and magnifie hym foz euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lozde: pzayſe hym and magnifie hym foz euer.

Glozy be to the father, and to the ſonne: and to the. &c.
As it was in the beginning, is now, and euer. &c.

And after the ſecond Leſſon, ſhalbe vſed and ſayd, Benedictus, in Engliſhe as foloweth.

Benedictus.

BLeſſed bee the Lozde God of Iſrael: foz he hath viſited and redemed hys people.

And hath rayſed vp a mightie ſaluacion foz vs: in the houſe of hys ſeruaunt Dauid.

As he ſpake by the mouth of his holy Pzophetes: which haue been ſence the wozlde began.

That we ſhould bee ſaued from oure enemies: and from the handes of all that hate vs.

To perfourme the mercy pzomiſed to oure fozefathers: and to remember his holy couenaunt.

To perfourme the oth which he ſware to oure fozefather Abzaham: that he would geue vs.

That we beyng deliuered oute of the handes of our enemies: myght ſerue hym without feare.

In holynes and righteouſnes befoze him: al the dayes of our lyfe.

And thou childe ſhalte be called the Pzophete of the higheſt: foz thou ſhalt goe befoze the face of the Lozd, to pzepare hys wayes.

To

To geue knowledge of saluacion vnto his people: for the remission of theyr synnes.

Through the tender mercy of our God: whereby the daye spryng, from an high hath visited vs.

To geue light to them that sit in darkenes, and in the shadowe of death: and to guide our fete into the way of peace.

Glorye bee to the father, and to the sonne: and to the holy gost.

As it was in the beginning, is nowe and euer. &c.

Or els thys Psalme.

Jubilate deo. psa. 2

OBe ioyfull in the lord (al ye landes: (serue the lord with gladnes, and come before his presence with a song.

Be ye sure that the Lord he is god: it is he that hath made vs, and not we our selues, we are his people, and the shepe of his pasture.

O goe youre waye into hys gates with thankesgeuing, and into his courtes with prayse: be thankefull vnto hym, and speake good of hys name.

For the Lord is gracious, his mercy is euerlasting: and hys trueth endureth from generacion to generacion.

Glory be to the father, and to the sonne: and to the. &c. As it was in the beginning, is now, and euer shalbe: world without ende. Amen.

Then shalbe sayd the Crede, by the Minister and the people, standing.



BEleue in god the father almightie, maker of heauen and earth. And in Jesus Christe hys onely sonne our Lorde. Which was conceiued by the holy goste, borne of the virgin Marye. Suffred vnder Ponce Pilate, was crucified, dead and buryed, he descended into hell. The third daye he rose agayn from the dead. He ascended into heauen, and sitteth on the right hande of God the father almightye. From thence shall he come to iudge the quicke and the dead. I beleue in the holye goste. The holye Catholyke Churche. The communyon of Saynctes. The forgeuenesse of synnes.

The

The resurrection of the body. And the lyfe euerlastyng. Amen.

¶ And after that, these prayers folowyng, aswel at Euenyng prayer, as at Morning prayer: all deuoutely kneelyng. The Minister first pronouncyng with a louds voyce.

The Lorde be with you.

Aunswere.

And with thy spirite.

The Minister.

¶ Let vs pray.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

¶ Then the Minister, Clerkes and people, shall saye the Lordes prayer in Englishe, with a loude voyce.

¶ Our father which art in heauen. &c.

Then the Minister standing vp, shal saye.

O lorde shewe thy mercy vpon vs.

Aunswere.

And graunt vs thy saluacion.

¶ Priest.

O Lorde saue the kyng.

Aunswere.

And mercifully heare vs, when we call vpon thee.

¶ Priest.

Indue thy ministers with righteousnes.

Aunswere.

And make thy chosen people ioyfull.

Priest.

O lorde saue thy people.

Aunswere.

And blesse thyne enheritaunce.

Priest.

Geue peace in our tyme, O lorde.

Aunswere.

Because there is none other that fighteth for vs, but only thou O God.

Priest.

O God, make cleane our heartes within vs.

Aunswere

Aunſwere.

And take not thyne holy ſpirite from vs.

Then ſhall folowe thꝛee Collectes. The firſt of the day, which ſhalbe theſame that is appointed at the Communion. The ſecond foꝛ peace. The third foꝛ grace to liue wel. And the two laſt Collectes ſhal neuer alter, but dayly be ſaid at Mozning pꝛayer, thꝛoughout all the yeare as foloweth.

The ſecond Collecte foꝛ Peace.

O God, whiche arte aucthour of peace, and louer of concoꝛde, in knowledge of whom ſtandeth oure eternall lyfe, whoſe ſeruice is perfecte freedome: defende vs thy humble ſeruauntes, in al aſſaultes of our enemies, that we ſurely truſtyng in thy defence, may not feare the power of any aduerſaryes: thꝛough the might of of Ieſu Chꝛiſt our loꝛd. Amen.

The thyꝛd Collect foꝛ grace.

O Loꝛd our heauenly father, almightie and euerlaſting god, which haſt ſafely bꝛought vs to the beginning of thys daye: defende vs in theſame with thy mightie power, and graunte that this day we fall into no ſynne, neither runne into any kinde of daunger: but that all our doynges maye be oꝛdered by thy gouernaunce, to doe alwayes that is righteous in thy ſyghte: thꝛoughe Ieſus Chꝛyſte oure Loꝛde. Amen.

(.˙.)

¶An ordre for Euening

prayer throughout the yeare.

The Priest shall saye.

¶Our father which art. &c.

Then lykewyse he shall saye,

O Lorde open thou our lyppes.

Aunswere.

And our mouth shall shewe forth thy prayse.

Priest.

O God make spede to saue vs.

Aunswere.

Lord make hast to helpe vs.

Priest.

Glory bee to the father, & to the sonne: & to the holy goste.

As it was in the beginning, is nowe, and euer shall be: world without ende. Amen.

Prayse ye the Lorde.

Then Psalmes in ordre as they be appoynted in the Table for Psalmes, excepte there be proper Psalmes appoynted for that daye. Then a Lesson of the olde Testamente as is appoynted lykewyse in the Kalender, except there be proper Lessons appoynted for that day. After that, Magnificat, in Englishe as foloweth.

Magnificat.

MY soule doeth magnifie the Lorde: and my spirite hath reioyced in God my Sauioure.

For he hath regarded the lowelines of his handmayden:

For behold from henceforth, al generacions shal cal me blessed.

For he that is mightie, hath magnified me: and holy is hys name.

And hys mercy is on them that feare hym: throughout al generacions.

He hath shewed strēgth with hys arme: he hath scattered the proude, in the ymaginacyon of theyr heartes.

He hath put down the mightie from their seate: and hath exalted the humble and meke.

He hath fylled the hungrye with good thynges: and the riche

riche he hath sente emptye awaye.

He remembryng his mercy, hathe holpen hys seruaunte Israel: as he promised to our forefathers, Abraham and hys seede for euer.

Glory bee to the father, and to the sonne: & to the holy ghost.

As it was in the beginnyng, is nowe, and euer shalbe: worlde without ende. Amen.

¶ Or els this Psalme.

Cantate domino. psa. xcviii

SYng vnto the Lorde a newe song: for he hathe done merueylous thynges.

With his owne ryght hand, and with hys holye arme: hath he gotten hymselfe the victory.

The Lorde declared hys saluacyon: hys ryghteousnesse hath he openly shewed, in the sight of the heathen.

He hathe remembred hys mercye and trueth towarde the house of Israel: and all the endes of the worlde haue seen the saluacyon of oure God.

Shew youre selues ioyfull vnto the Lorde all ye landes: sing, reioyce, and geue thankes.

Prayse the Lorde vpon the harpe: syng to the harpe with a Psalme of thankesgeuyng.

With trompettes also & shawmes: O shewe youre selues ioyfull before the Lorde the kyng.

Let the sea make a noyse and all that therein is: the round worlde, and they that dwell therein.

Let the floudes clappe theyr handes, and let the hylles be ioyfull together before the Lorde: for he is come to iudge the earthe.

With righteousnes shall he iudge the worlde: and the people with equitie.

Glory be to the father. &c. As it was in the. &c.

¶ Then a Lesson of the new Testament. And after that (Nunc dimittis) in Englishe, as foloweth.

LOrde nowe lettest thou thy seruaunte departe in peace: according to thy worde.

For myne eyes haue seene: thy saluacyon.

Whyche thou hast prepared: before the face of all people.

To

To be a light to lyghten the Gentyles: and to be the glo-
ry of thy people Israel.
Glory be to the father, and to the sonne, & to the holy ghoste.
As it was in the beginnyng, is nowe. &c. Amen.

Or els this Psalme.

Deus misereatur. psal. lxvii.

GOd be mercyfull vnto vs, and bless vs: and shew vs the lyght of hys countenaunce, and bee mercyfull vnto vs.

That thy way may be knowen vpon earth: thy sauyng health among all nacions.

Let the people prayse thee O God: yea let all the people prayse thee.

O let the nacyons reioyce and bee gladde: for thou shalte iudge the folke righteously, and gouerne the nacyons vpon earth.

Lette the people prayse thee O God: lette all the people prayse thee.

Then shall the earth bryng foorth her increase: and God, euen our owne God shall geue vs hys blessyng.

God shall blesse vs: and all the endes of the worlde shall feare hym.

Glory bee to the father, & to the sonne: & to the holy ghost.
As it was in the beginnyng, is nowe. &c.

Then shall folowe the Crede, with other prayers as is before appointed at Morning prayer after Benedictus. And with three Collectes: fyrst of the daye: the second of peace: thyrde for ayde agaynste all perilles, as hereafter followeth. Whiche two last Collectes shal be dayly sayde at Euenyng prayer without alteracion.

The seconde Collect at Euening prayer.

O God, from whom all holy desyres, all good counsayles, and all iuste workes doe procede: geue vnto thy seruauntes that peace, which the world cannot geue: that bothe our heartes may be sette to obeye thy commaundementes, and also that by thee, we beyng defended from the feare of oure enemyes, maye passe oure tyme in reste and quyetnes, through the merites of Iesus Christ our Sauiour. Amen.

The thyrd Collecte, for ayde agaynst all perilles.

Lyghten

LIghten our darkenes we beseche thee, O Lord, & by thy great mercy, defend vs from al perilles and daungers of this nighte, for the loue of thy onelye sonne our Sauiour Iesus Christe. Amen.

In the feastes of Christmas, the Epiphanie, saincte Mathie, Easter, Thassencion, Pentecost, Sainct John Baptist, Sainct Iames, Sainct Bartholomew: Sainct Mathew, Saincte Simon and Jude, Sainct Andrew, and Trinitie Sunday: shalbe songe or sayde immediatly after Benedictus, this confession of oure Christen fayth.

WHosoeuer wil be saued: before al thinges it is necessarye that he holde the catholyke fayth. Quicunque vult.

Which fayth except euery one do kepe holy and vndefyled: without doubte he shall perishe euerlastinglye.

And the catholike fayth is this: that wee worshippe one God in Trinitie, and Trinitie in vnitie.

Neyther confoundinge the persons: nor deuydinge the substaunce.

For there is one person of the father, another of the sõne: and another of the holy ghoste.

But the Godhead of the father, of the sonne, and of the holy ghost is al one: the glori equal, the maiestie coeternal.

Suche as the father is, such is the sonne: and such is the holy ghoste.

The father vncreate, the sonne vncreate: and the holye ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternall, the sonne eternal: and the holy goste eternall.

And yet they are not three eternalles: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So lykewise the father is almighty, the sonne almightie: and the holy ghost almightie.

And yet they are not three almighties: but one almightie.

So

So the father is God, the sonne is God: and the holye ghoste is God.

And yet are they not three Goddes: but one God.

So lyke wyse the father is Lorde, the sonne Lorde: and the holy ghoste Lorde.

And yet not three Lordes: but one Lorde.

For lyke as we be compelled by the Christian veritie: to acknowledge euery person by himself, to be god and Lord.

So are we forbidden by the Catholike religion: to saye thers be three Goddes or three Lordes.

The father is made of none: neither created nor begotte.

The sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father and of the sonne: neyther made, nor created, nor begotten, but procedinge.

So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holy ghostes.

And in this Trinitie, none is afore or after other: none is greater, nor lesse then another.

But the whole three persons: be coeternal together and coequall.

So that in all thynges, as is aforesayde: the vnitie in Trinitie, and the Trinitie in vnitie, is to be worshipped.

He therefore that wyll be saued: muste thus thinke of the Trinitie.

Furthermore, it is necessarye to euerlastinge saluacion: that he also beleue rightely in the incarnacion of our Lord Jesu Christe.

For the righte fayth is, that we beleue and confesse: that our Lord Jesus Christ, the sonne of God, is god and man.

God of the substaunce of the father, begotten before the worldes: and man of the substaunce of his mother, borne in the worlde.

Perfecte God, and perfecte man: of a reasonable soule: and humayne flesshe subsistinge.

Equall to the father as touchinge his Godhead: and inferioure to the father, touchinge his manhode.

Who

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the godhead into flesche: but by taking of the manhode into God.

One altogether, not by confusion of substaunce: but by vnitie of person.

For as the reasonable soule and flesche is one man: so God and man is one Christ.

Who suffred for oure saluacion: descended into hell, rose agayn the thyrd daye from the dead.

He ascended into heauen, he sitteth on the ryght hande of the father, God almyghtie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall ryse agayne with their bodyes: and shal geue accoumpt for theyr owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fyre.

This is the Catholike faith: which except a man beleue faythfully, he can not be saued.

Glory bee to the father, and to the sonne: and to the holy goste.

As it was in the beginning, is nowe, and euer shall bee: world without ende. Amen.

¶ Thus endeth the order of Morning and Euening prayer, through the whole yeare.

(.˙.)

¶ Here foloweth the Letany to be vsed vpon Sundaies, wednesdaies, and Frydayes, and at other tymes, when it shalbe commaunded by the Ordenarye.

O God the father of heauen: haue mercy vpon vs miserable synners.

O God the father of heauen: haue mercy vpon vs miserable synners.

O God the sonne, redemer of the worlde: haue mercy vpon vs miserable synners.

O God the sonne, redemer of the worlde: haue mercy vpon vs miserable synners.

O God the holy goste, proceding from the father and the sonne: haue mercy vpon vs miserable synners.

O God the holy goste, proceding from the father and the sonne: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, three persons, and one God: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, three persons, and one God: haue mercy vpon vs miserable synners.

Remembre not lord our offences, nor the offences of our forefathers, neither take thou vengeaunce of our synnes: spare vs good Lorde, spare thy people whom thou hast redemed with thy moste precious bloud, and be not angry with vs for euer.

Spare vs good Lorde.

From al euil and mischiefe, from synne, from the craftes and assaultes of the deuill, from thy wrath, and from euerlasting damnacion.

Good Lorde delyuer vs.

From all blindnes of heart, from pryde, vayne glory and hipocrisy, from enuy, hatered and malice, and al vncharitablenes.

Good Lord delyuer vs.

From fornicacion and al other deadly synne, and from al the deceites of the worlde, the flesche and the deuil.

Good Lorde delyuer vs.

From

From lightninges & tempestes, from plage, pestilence, & famine, from battayle & murther, and from sodayne death.

Good Lord deliuer vs.

From all sedicion and priuie conspiracie, from the tiranny of the Bishop of Rome, & all his detestable enormities, from all false doctrine and heresy, from hardnes of hearte, and contempt of thy word and commaundement.

Good Lord deliuer vs.

By the mistery of thy holy incarnacion, by thy holy Natiuitie and Circumcision, by thy Baptysme, fastyng, and temptacion.

Good Lord deliuer vs.

By thyne agony and bloudy sweat, by thy crosse & passion, by thy precious death & buriall, by thy glorious resurrection and ascencion, and by the coming of the holy ghost.

Good Lord deliuer vs.

In all time of our tribulacion, in al time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseche thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holye churche vniuersally, in the right way.

We beseche thee to heare vs good Lord.

That it maye please thee to kepe Edwarde the sixth thy seruaunt, our kyng and gouernour.

We beseche thee to heare vs good Lord.

That it may please thee to rule his hearte in thy fayth, feare and loue, that he maye alwayes haue affyaunce in thee, and euer seke thy honour and glory.

We beseche thee to heare vs good Lord.

That it maye please thee to be hys defender and keper, geuing him the victory ouer all his enemies.

We beseche thee to heare vs good lord.

That it may please thee to illuminate all Bishops, Pastours, & Ministers of the Church, with true knowledge & vnderstanding of thy word: & that both by theyr preachyng and liuing, they may set it furth and shewe it accordyngly.

We beseche thee to heare vs good Lord.

That it may please thee to endue the Lordes of the counsayle, and all the nobilitie, with grace, wysdome, and vnderstanding.

We beseche thee to heare vs good Lord.

That it maye please thee to blesse and kepe the Magistrates, geuing them grace to execute iustice, and to maintayn trueth.

We beseche thee to heare vs good Lord.

That it may please thee to blesse and kepe all thy people.

We beseche thee to heare vs good Lord.

That it maye please thee to geue to all nacions, vnitie, peace and concord.

We beseche thee to heare vs good Lord.

That it maye please thee to geue vs an hearte to loue and dreade thee, and diligently to liue after thy commaundementes.

We beseche thee to heare vs good Lord.

That it maye please thee to geue all thy people encrease of grace, to heare mekely thy woord, and to receiue it with pure affeccion, and to bring furth the fruites of the spirite.

We beseche thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseche thee to heare vs good Lord.

That it may please thee to strengthē such as do stand, & to comfort and helpe the weake harted, & to rayse them vp that fall, & finally to beate down Satan vnder our fete.

We beseche thee to heare vs good Lord.

That it may please thee to succour, helpe and comforte, all that be in daunger, necessitie and tribulacion.

We beseche thee to heare vs good lord.

That it may please thee to preserue all that trauayle by land or by water, all weomen labouryng of child, all sicke persones and yong childzen, and to shewe thy pietie vpon all prisoners and captiues.

We beseche thee to heare vs good Lord.

That it maye please thee to defende and prouyde for the fatherles childzen and widdowes, and all that be desolate and oppressed.

We

We beseche thee to heare vs good Lord.

That it may please thee to haue mercy vpon all menne.

We beseche thee to heare vs good Lord.

That it may please thee to forgeue our enemies, persecutours and slaunderers, and to turne theyr heartes.

We beseche thee to heare vs good Lord.

That it maye please thee to geue and preserue to our vse, the kindly fruites of the earth, so as in due tyme we maye enioye them.

We beseche thee to heare vs good Lord.

That it maye please thee to geue vs true repentaunce, to forgeue vs all our synnes, negligences and ignorances, and to endue vs with the grace of thy holy spirite, to amend our lyues according to thy holy worde.

We beseche thee to heare vs good Lord.

Sonne of God: we beseche thee to heare vs.

Sonne of God: we beseche thee to heare vs.

O lambe of God that takest awaye the synnes of the worlde:

Graunt vs thy peace.

O lambe of God that takest awaye the synnes of the worlde:

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Our father whiche art in heauen. &c.

And leade vs not into temptation.

But delyuer vs from euill.

The versicle.

O Lorde deale not with vs after our synnes.

The aunswere.

Neyther reward vs after our iniquities.

¶ Let vs praye.



God merciful father, that despysest not the sighing of a contrite hearte, nor the desyre of such as be sorowful: mercifully assist oure prayers that we make before thee in all our troubles and aduersyties whensoeuer they oppresse vs. And graciously heare vs, that those euils whiche the craft and subtiltie of the deuil or man worketh against vs, be brought to naught, and by the prouidence of thi goodnes, they may be dispersed, ỹ we thy seruauntes beyng hurt by no persecucions, may euermore geue thankes vnto thee in thy holy churche, through Iesu Christ our Lorde.

O Lord aryse, helpe vs and deliuer vs for thy names sake.

O God we haue heard with our eares, and oure fathers haue declared vnto vs, the noble woorkes that thou dydst in theyr dayes, and in the olde tyme before them.

O Lord aryse, helpe vs, and delyuer vs for thyne honor.

Glory bee to the father, and to the sonne, and to the holye goste: as it was in the beginning, is nowe, and euer shall be, worlde without ende. Amen.

¶ From our enemyes defende vs, O Christ.

Graciously loke vpon our afflictions.

Pietifully beholde the sorowes of our heart.

Mercifully forgeue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid, haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs, O lord Christ.

¶ The versicle.

O Lorde let thy mercy be shewed vpon vs.

¶ The aunswere.

As we doe put our trust in thee.

Let vs pray.



E humblye beseche thee, O father, mercifullye to looke vpon oure infirmities, and for the glorye of thy names sake, turne from vs al those euils that we moste righteously haue deserued: and graunte that in all our troubles we may put our whole truste and

confydence

confidence in thy mercy, and euermore serue thee in holines and purenes of liuing, to thy honour and glory: Throughe oure onely mediatour and aduocate Jesus Christ our lord. Amen.

For rayne, if the tyme require.



God heauenly father, which by thy sonne Jesu Christ hast promised to all thē that seke thy kyngdome and the ryghteousnesse thereof, all thinges necessary to their bodyly sustenaunce: sende vs we beseche thee in this our necessitie, such moderate raine and showres, that we may receyue the fruytes of the earth to oure comfort, and to thy honour: through Jesus Christ our Lorde. Amen.

For fayre weather.



Lorde god, whiche for the synne of man didst once drowne all ỹ world, except eight persōs, and afterward of thy great mercy didst promise neuer to destroye it so agayne: we humbly beseche thee, that although we for our iniquities haue worthely deserued this plague of raine and waters, yet vpō our true repentaunce, thou wilt sende vs suche weather whereby we may receiue the fruites of the earth in due seasō, and learne both by thy punishment to amende our lyues, and for thy clemencye to geue thee praise and glory: through Jesus Christ our Lord. Amen.

In the tyme of dearth and famyne.



God heauenly father, whose gift it is that the rain doeth fall, the earth is fruitefull, beastes increase, and fiches doe multiply: beholde we beseche thee thafflictions of thy people, and graunte that the scarcitie and dearthe (whiche we dooe nowe moste iustely suffer for our iniquitie) may through thy goodnesse be mercifullye turned into cheapenes and plentie, for the loue of Jesu Christ our Lorde: to whome with thee and the holye ghoste. &c.

Or thus.

O God merciſull father, whiche in the time of Heliſeus the Prophete, didſt ſodaynly turne in Samaria, great ſcarcitie and dearth into plentie and cheapenes, and extreme famine into abundaunce of victuall: haue pitie vpon vs, that nowe bee puniſched for our ſynnes with lyke aduerſitie, encreaſe the fruites of the earth by thy heauenly benediccion. And graunte, that we receyuing thy bountifull liberalitie, may vſe thelame to thy glory, our comforte, and reliefe of oure nedye neyghbours: through Jeſu Chriſt our Lorde. Amen.

In the tyme of warre.

O Almightie god, king of al kinges, and gouernour of all thinges, whoſe power no creature is hable to reſiſt, to whom it belongeth iuſtely to punyſhe ſynners, and to be mercyfull to them that truely repent: ſaue and delyuer vs (we humbly beſeche thee) from the handes of our enemyes: abate their pride, aſſwage their malice, and confounde their deuiſes, that we beeyng armed with thy defence, may be preſerued euermore from al perils to glorifye thee, whiche art the onely geuer of all victorye: throughe the merites of thy onely ſonne Jeſu Chryſte oure Lorde.

In the tyme of any common plague or ſickeneſſe.

O Almightie God: whiche in thy wrath in the tyme of king Dauid, didſt ſlea with the plague of peſtilence. lx. and ten thouſande, and yet remembryng thy mercy didſt ſaue the reſte: haue pitie vpon vs miſerable ſinners, that now are viſited with great ſickenes and mortalitie, that like as thou didſt then commaunde thy Aungell to ceaſſe from puniſhing: So it maye nowe pleaſe thee to withdraw from vs this plague and greuouſe ſickenes: through Jeſu Chriſt our Lorde.

And

¶ And the Letany shall euer ende with thys Collecte folowyng.

ALmightie God, whiche haste geuen vs grace at thys tyme with one accorde to make oure common supplicacions vnto thee, and dooest promise that when two or three be gathered in thi name, thou wilt graunte their requestes: fulfyll nowe O Lorde, the desyres and petycyons of thy seruauntes, as maye be moste expedyente for them, grauntyng vs in thys worlde knowledge of thy trueth, and in the worlde to come, lyfe euerlastyng.

Amen.

(.˙.)

The Collectes Epistles and Gospelles to be vsed at the celebracyon of the Lordes supper and holy Communion, throughe the yeare.

The first Sundaye of Aduente.

The Collecte.

ALmightie god, geue vs grace that we may cast away the workes of darkenes, and put vpon vs the armour of lyght, now in the tyme of thys mortall life (in the whiche thy sõne Jesus Christ came to visite vs in great humilitie:) that in the last day, when he shal come agayne in hys glorious maiestie to iudge bothe the quicke and the dead, we maye ryse to the lyfe immortall throughe hym: who lyueth and reygneth with thee and the holy goste, nowe and euer. Amen.

The Epistle.

Rom. xiii. OWe nothyng to any man but this, that ye loue one another. For he that loueth another, fulfylleth the lawe. For these commaundementes: Thou shalte not commytte adulterye: Thou shalte not kyll: Thou shalte not steale: Thou shalt beare no false witnes: Thou shalte not luste: and so foorth (yf there be any other commaundemente) it is all comprehended in thys saying: namely, loue thy neighbour as thy selfe. Loue hurteth not his neighbour: therfore is loue the fulfilling of the law. Thys also, we knowe the season howe that it is tyme that we should nowe awake out of slepe, for nowe is our saluacion nerer then when we beleued. The nyghte is passed, the daye is come nie: let vs therefore caste awaye the dedes of darkenesse, and let vs put on the armour of lyght. Let vs walke honestly, as it were in the daye lighte, not in eatyng and drinkyng, neyther in chaumbouring and wantonnes, neither in strife and enuying, but put ye on the Lord Jesus Christe, and make not prouision for the flesche, to fulfyll the lustes of it.

The

¶ The Goſpell.

AND when they drew nigh to Jeruſalem, and were come to Bethphage vnto Mounte Oliuete, then ſente Jeſus two of hys diſciples, ſaying vnto them: goe into ỹ towne that lieth ouer agaynſte you, and anone you ſhal fynde an Aſſe bound, and a colte with her: looce thē and bryng them vnto me. And if any man ſaye oughte vnto you, ſaye ye the Lorde hath nede of them, and ſtrayght way he wyll let them goe. All thys was done that it myghte bee fulfylled whiche was ſpoken by the Prophete, ſaying: Tel ye the daughter of Syon: behold, thy king cometh vnto thee meke, ſitting vpō an Aſſe and a colte, the foale of the Aſſe vſed to the yoke. The diſciples went and did as Jeſus commaunded them, and brought the Aſſe and the colt, and put on them their clothes, and ſet him theron. And many of the people ſpred theyr garmentes in the way. Other cutte downe braunches from the trees, and ſtrawed them in the waye. Moreouer, the people that went before, and they that came after cryed, ſaying: Hoſanna to the ſonne of Dauid: Bleſſed is he that cometh in the name of the Lorde: Hoſanna in the higheſt. And when he was come to Jeruſalem, all the citie was moued, ſaying: who is thys? And the people ſayed: this is Jeſus the Prophete of Nazareth, a citie of Galile. And Jeſus went into the temple of god, and caſt oute all them that ſolde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the ſeates of them that ſolde doues, and ſayd vnto them: It is written: My houſe ſhalbe called the houſe of prayer, but ye haue made it a denne of theues. Mat. xxi.

¶ The ſecond Sunday in Aduent.

¶ The Collecte.

BLeſſed Lorde, whiche haſt cauſed al holy ſcriptures, to bee wrytten for oure learning: graunte vs that we maye in ſuche wyſe heare them, reade, marke, learne, and inwardlye dygeſte them, that by pacyence and coumforte of thy holy worde, we maye embrace and euer holde faſt

fast the blessed hope of euerlasting lyfe, which thou hast geuen vs in our Sauioure Jesus Christ.

¶ The Epistle.

Rom.xv. WHatsoeuer thynges are wrytten afore time, they are wrytten for oure learning, that we throughe pacience and coumfort of the scriptures, mighte haue hope. The God of pacience and consolacyon, graunt you to be like minded one towardes another, after the ensaumple of Christ Jesu: that ye al agreeing together, may with one mouth prayse God the father of our lord Jesu Christ: wherfore receiue ye one another, as Christe receiued vs to the prayse of God. And this I saye: that Jesus Christe was a minister of the circumcision for the trueth of God, to confirme the promyses made vnto the fathers: and that the Gentiles might prayse God for hys mercy, as it is wrytten: For this cause I wil prayse thee among the Gentiles, and syng vnto thy name. And again he sayeth: reioyce ye Gentiles with his people. And agayne: praise the lord al ye Gentiles, and laude him al ye nacions together. And agayne, Esay sayth: there shalbe the roote of Jesse, and he that shall rise to reigne ouer the Gentyles, in him shall the Gentiles trust. The God of hope, fil you with all ioye and peace in beleuing, that ye maye be riche in hope, through the power of the holy goste.

¶ The Gospell.

Luke.xxi. THere shalbe signes in the sunne & in the Moone, and in the starres: & in the earth the people shalbe at their wittes ende, through despayre. The sea and ỹ water shall roare, & mens heartes shal faile them for feare, and for lokyng after those thinges whyche shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude, with power and great glory. Whē these thynges begyn to come to passe, then loke vp, and lift vp your heades, for youre redempcion draweth nye. And he shewed them a similitude: behold the figtree, and al other trees: when they shoote forth their buddes, ye see & know of your own selues

that

that sommer is then nye at hand. So likewise ye also (whē ye see these thinges come to passe) be sure that the kingdom of God is nye. Verely I say vnto you: this generacion shal not passe, till all be fulfilled. Heauen and earth shall passe, but my woordes shal not passe.

¶ The third Sunday in Aduent.

¶ The Collect.

LOrd, we beseche thee geue eare to our prayers, and by thy gracious visitacion, lighten the darkenesse of our heart, by our Lord Jesus Christe.

¶ The Epistle.

LEt a man this wyse esteme vs, euen as the ministers of Christe, and stewardes of the secretes of god. Furthermore, it is required of ỳ stewardes, that a mā be foūd faithful: with me it is but a very small thing that I shoulde bee iudged of you, eyther of mans iudgemente: no, I iudge not myne owne selfe, for I know nought by my selfe, yet am I not therby iustified. It is the Lorde that iudgeth me. Therfore iudge nothing before the time, vntil the lord come, which wil lightē thinges that are hidde in darkenes, and open the counsayles of the heartes: and then shal euery man haue prayse of God. 1. Cor. iiij

¶ The Gospell.

WHen Iohn being in prieson hearde the workes of Christ, he sent two of his disciples, and sayd vnto him: Art thou he that shall come, or doe we looke for an other? Jesus aunswered, and sayde vnto them. Goe & shew John agayn what ye haue heard & seen. The blynde receyue theyr sighte, the lame walke, the Lepers are cleansed, and the deafe heare, the dead are raysed vp, and the poore receiue the glad tydinges of the gospell: and happy is he that is not offended by me. And as they departed, Jesus began to saye vnto the people concernyng John: What went ye out into the wildernes to see? A rede that is shaken with the wynde? or what wente ye oute for to see? A man clothed in softe raymente? beholde, they that weare soft clothing, are in kinges houses. But what went Mat. xi.

ye out

ye out for to see: a Prophete? verely I saye vnto you, and more then a Prophete. For thys is he of whom it is written: Behold, I sende my messenger before thy face, whiche shall prepare thy way before thee.

¶ The fourth Sunday in Aduent.

¶ The Collect.

LOrd rayse vp (we pray thee) thy power, & come among vs, and with greate myght succoure vs: that whereas (through our sinnes & wickednes) we be sore let & hindred, thy bountiful grace & mercy (thorow the satisfaccion of thy sonne our Lord) may spedely deliuer vs: to whō with thee and the holy gost, be honor and glory world without ende.

¶ The Epistle.

Phil. iiii. REioyce in the Lord alway, and agayn I saye reioyce. Let your softnes be knowen to all men: the lord is euen at hande. Be careful for nothyng, but in all prayer & supplicacion let your peticions be manifest vnto god, with geuing of thankes. And the peace of God (which passeth all vnderstāding) kepe your hartes and mindes: through Christ Iesu.

¶ The Gospell.

Iohn. i. THis is the record of Iohn, when the Iewes sent Priestes & Leuites from Ierusalem, to aske him: what art thou? And he confessed & denied not, and sayde playnely: I am not Christ. And they asked him: what then, art thou Helias? & he saieth: I am not. Art thou the Prophet? & he aunswered, no. Then sayd they vnto him: what art thou that we may geue an aunswere vnto thē that sent vs? what sayest thou of thy selfe? he saide: I am the voyce of a cryer in the wildernes: make straight the way of the lord, as said the prophet Esay. And they which were sente, were of the Pharisees: and they asked hym, and sayde vnto hym: Why baptisest thou then, if thou bee not Christ, nor Helias, nether that Prophet? Iohn aunswered them, saying: I baptise with water, but there stādeth one among you, whom ye know not: he it is, whiche though he came

came after me, was before me, whose shoe latchet I am not worthy to vnlooce. These thynges were done at Bethabara beyond Iordan, where John did Baptise.

¶ Christmas daye.

¶ The Collecte.

ALmightie God, which hast geuē vs thy onely begottē sonne to take our nature vpon him, and this day to bee borne of a pure virgin: Graunt that we being regenerate and made thy childrē by adopcion and grace, may dayly be renued by thy holy spirite, through thesame oure Lord Iesus Christ: who lyueth and reygneth with &c. Amen.

¶ The Epistle.

GOd in times past, diuersly and many wayes spake vnto the fathers by Prophetes: but in these laste daies he hath spoken to vs by his owne sōne, whō he hath made heyre of al thinges, by whom also he made the world. Whiche (sonne) beyng the brightnes of hys glory, and the very mage of his substaūce, ruling al thinges with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the maiestye on high: being so much more excellent then ỹ Aungels, as he hathe by inheritaunce obteyned a more excellent name then they. For vnto whiche of the Aungels saide he at any tyme: Thou art my sonne, this daye haue I begotten thee. And agayn. I wilbe his father, and he shalbe my sōne. And again, when he bringeth in the first begotten sonne into the worlde, he sayth: and let al the Aūgels of God worship him. And vnto the Aungels he sayth: He maketh his Aungels spirites, & his ministers a flame of fire. But vnto the sonne he sayeth: thy seate (O god) shalbe for euer and euer. The scepter of thy kingdom is a right scepter. Thou hast loued righteousnes and hated iniquitie: wherfore God, euen thy God, hath annoynted thee with oyle of gladnes aboue thy felowes. And thou Lorde in the beginning hast layd the foundacyon of the earth: and the heauens are the workes of thy handes. They shall perysche, but thou endurest: But they all shall ware olde as doeth a garmente, and as a vesture shalte thou

Hebre. 1.

chaunge

chaunge them, and thei shalbe chaunged. But thou art euen the same, and thy yeares shall not fayle.

The Gospell.

John.i.  N the beginnyng was the word, and the word was with God, and God was the word. The same was in the beginnyng with God. All thynges were made by it, and without it was made nothyng that was made. In it was lyfe, and the life was the light of men, and the light shineth in the darkenes, and the darkenes cõprehended it not. There was sent frõ God, a mã whose name was John. The same came as a witnesse, to beare witnesse of the lyghte, that all men throughe him mighte beleue. He was not that lyghte, but was sent to beare witnesse of the lyghte. That lyghte was the true lyght whyche lyghteth euery man that cometh into the worlde. He was in the world, and the worlde was made by him, and the worlde knewe him not. He came among hys owne, and his owne receyued him not. But as many as receyued him, to thẽ gaue he power to be made sõnes of God: euen them that beleued on hys name, whych were borne, not of bloude, nor of the wyll of the flesche, nor yet of the wyll of man, but of God. And the same word became flesche & dwelt among vs, and we saw the glory of it, as the glory of the only begotten sonne of the father, full of grace and trueth.

Saunct Stephens daye.

The Collecte.

GRaunt vs O Lorde, to learne to loue oure enemies by the example of thy martyr Sainct Stephẽ, who prayed for hys persecutours to thee: whiche lyuest. &c.

Then shall folow a Collecte of the Natiuitie, whiche shalbe sayde continually vnto Neweyeares daye.

The Epistle.

Actes.vii. ANd Stephen being full of the holy ghost, loked vp stedfastly with his eyes into heauen, and saw the glory of God, & Jesus standyng on the ryght hand of God, & said: behold, I see the heauens opẽ, & the sonne of man standing on the right hand of God. Then they

gaue

gaue a shoute with a loude voyce, & stopped their eares, & ranne vpon him all at once, and cast him out of the citie, and stoned hym. And the witnesses layd downe theyr clothes at a yong mans feete, whose name was Saule. And they stoned Stephen, callyng on and saying: Lord Iesu, receyue my spirite. And he kneled downe and cryed with a loude voyce: Lord, laye not thys synne to theyr charge. And when he had thus spoken, he fell aslepe.

The Gospell.

Behold, I sende vnto you Prophetes, and wyse menne, and Scribes, and some of them ye shall kil and crucifye, and some of them shall ye scourge in youre Synagogues, and persecute them from citie to citie, that vpon you maye come all the ryghteous bloude whiche hathe been shed vpon the earthe, from the bloud of ryghteous Abel, vnto the bloud of Zacharias the sonne of Barachias, whom ye slew betwene the temple and the aultare. Uerely I say vnto you, all these thynges shall come vpon thys generacyon. O Ierusalem, Ierusalem, thou that killest the Prophetes and stonest them whiche are sent vnto thee: howe often woulde I haue gathered thy childzen together, euen as the henne gathereth her chickens vnder her winges, & ye would not: Behold, your house is left vnto you desolate. For I say vnto you: ye shall not see me henceforth, til that ye say: Blessed is he ỹ cometh in the name of the lord. Mathew xxiii.

Sainct John Euangelistes day.

The Collecte.

Merciful lord, we beseche thee to cast thy bright beames of lighte vpon thy Churche: that it beyng lightened by the doctrine of thy blessed Apostle and Euangelist John, maye attayne to thy euerlastyng giftes. Throughe Iesus Christe our Lorde. Amen.

The Epistle.

That whiche was from the begynnyng, whyche we haue hearde, whyche we haue seene with oure eyes, whiche we haue loked vpon, and our handes haue handled of the worde of life: And the life appeared, 1. Iohn. i.

peared, and we haue seen, and beare witnes, and shew vnto you that eternall lyfe whiche was with the father, and appeared vnto vs. That whiche we haue seene and hearde, declare we vnto you, that ye also maye haue felowshyp with vs, and that oure felowshyp may bee with the father and his sonne Iesus Christe. And this we wryte vnto you, that ye may reioyce, and that your ioye may bee full. And this is the tidinges which we haue heard of him, and declare vnto you, that God is light, and in him is no darkenes at al. If we say we haue felowshyp with him, and walke in darkenes, we lie, and doe not the trueth. But and if we walke in lyght, euen as he is in lighte, then haue we felowshyp with him, and the bloud of Iesus Christ his sonne, clenseth vs from al synne. If we saye we haue no sinne, we deceiue our selues, and the truth is not in vs. If we knowledge oure sines, he is faithfull and iuste to forgeue vs our sinnes, and to clense vs fom al vnrighteoulnes. If we say we haue not sinned, we make him a lyer, and hys worde is not in vs.

¶ The Gospell.

John.xxi

IEsus sayd vnto Peter: folow thou me. Peter turned about, and saw the disciple whom Iesus loued folowing (whiche also leaned on his breast at supper, & sayed: lord, which is he that betrayeth thee?) when Peter therfore saw him, he sayd to Iesus: Lord, what shall he here doe? Iesus sayd vnto hym: if I wil haue him to tary till I come, what is that to thee? Folowe thou me. Thē went this saying abroad among the brethrē, that that disciple should not die. Yet Iesus sayd not to him, he shall not die: but if I will that he tarye till I come, what is that to thee? The same disciple is he which testifieth of these thinges, and wrote these thinges: & we knowe that his testimony is true. There are also manye other thynges which Iesus did, the whiche if they shoulde bee written euery one, I suppose the world coulde not conteine the bokes that should be written.

¶ Thinnocentes day.

¶ The Collecte.

Almighty

ALmighty God, whose praise this day the yong Innocentes thy witnesses haue confessed and shewed forth, not in speakyng, but in dying: mortify and kil all vices in vs, that in our conuersacion, oure life maye expresse thy faythe, whyche with oure tonges we doe confesse: throughe Iesus Christe our Lorde.

¶ The Epistle.

IAnd I loked, and loe, a lambe stode on the mount Sion, and with him an hundred and .xliiii. thousand, hauing his name & his fathers name written in their foreheades. And I heard a voyce from heauen, as the sounde of many waters, and as the voice of a great thūder. And I heard the voyce of harpers harpyng with theyr harpes. And they song as it were a new song before ỳ seate, and before the .iiii. beastes and the elders, and no man could learne the song, but the hundred fourtye and .iiii. thousande, whiche were redemed from the earth. These are they whiche were not defiled with women, for they are virgins. These folow the lambe whersoeuer he goeth. These were redemed from menne, beyng the firste fruites vnto God, and to the lambe, and in their mouthes was founde no gyle: for they are without spot before the throne of God. Apo. xiiii.

¶ The Gospell.

THe Angel of ỳ lord appeared to Ioseph in a slepe, saying: arise & take the child and his mother, & flee into Egipt, & be thou there til I bring thee worde. For it will come to passe, ỳ Herode shall seke the childe to destroye him. So when he awoke, he toke the childe and his mother by night, and departed into Egipt, and was there vnto ỳ death of Herod, that it might be fulfilled which was spoken of the Lorde by the Prophet, saying: oute of Egipt haue I called my sonne. Then Herod when he saw that he was mocked of the wise menne, he was exceading wroth, and sent forth menne of warre, and slewe al the childzen that were in Bethleem, and in all the coastes (as many as were two yeares olde or vnder) according to ỳ time which he had diligently knowen out of the wisemen. Then was fulfylled ỳ which was spokē by ỳ Prophet Ieremy, wheras he sayd: Math. ii.

In Rama was there a voyce heard, lamentacyon, weping, and great mournyng. Rachel weppyng for her childzen, and woulde not bee comforted, because they were not.

The Sunday after Christmas daye.

The Collecte.

Almightye God whiche hast geuen vs. &c.

As vpon Christmas daye.

The Epistle.

Gala.iiii

 ND I say, that the heire (as long as he is a childe) differeth not from a seruaunt, though he bee Lord of all, but is vnder tutours and gouernours, vntyll the tyme that the father hath appointed. Euen so we also, when we were childzen, were in bondage vnder the ordeinaunces of the worlde: But when the time was full come, God sent his sonne made of a woman, and made bond vnto the lawe, to redeme them whyche were bonde vnto the lawe: that we throughe eleccion myghte receyue the inherytaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sente the spirite of hys sonne into oure heartes, whyche cryeth, Abba father. Wherefore nowe, thou art not a seruaunte, but a sonne: If thou be a sonne, thou art also an heyre of God through Christe.

The Gospell.

Math.i

 His is the boke of the generacion of Iesus Christe the sonne of Dauid the sonne of Abraham: Abraham begat Isaac: Isaac begat Jacob: Jacob beegat Judas and hys brethren: Judas begat Phares and Zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the kyng: Dauid the king begat Salomon, of her that was the wife of Uzie: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat

begat Amon: Amō begat Josias: Josias begat Jechonias and his brethren, about the tyme that they were caried away to Babilon. And after they were brought to Babilon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so all the generacions frō Abraham to Dauid, are. xiiii. generaciōs. And from Dauid vnto the captiuitie of Babilon, are. xiiii. generacions. And frō the captiuitie of Babilō vnto Christ, are. xiiii. generaciōs.

The byrth of Jesus Christ was on this wise: When hys mother Mary was maried to Joseph (beefore they came to dwell together) she was founde with childe by the holye goste. Then Joseph her husband (because he was a ryghteous man, and would not putte her to shame) was mynded priuely to departe from her. But whyle he thus thoughte: beholde, the Aungell of the Lorde appeared vnto hym in slepe, saying: Joseph, thou sōne of Dauid, feare not to take vnto thee Marye thy wyfe: for that whiche is conceiued in her, cometh of the holy goste. She shal bring furth a sonne, and thou shalt call hys name Jesus: for he shall saue hys people from their sinnes.

Al this was done that it might be fulfilled whiche was spoken of the Lorde by the Prophete, saying: Beholde, a mayde shall be with childe, and shall bryng foorth a sonne, and they shall call hys name Emanuell: whiche if a man interprete, is almuche to saye, as God with vs. And Joseph, assone as he awoke out of slepe, did as the Aungell of the Lord had bidden him: and he toke his wyfe vnto hym, and knew her not til she had brought forth her fyrst begotten sonne, and called his name Jesus.

¶ The Circumcision of Christ.

¶ The Collect.

ALmightie God, whiche madest thy blessed sonne to be circumcised and obedient to the law for man: graunte vs the circumcision of the spirite, that our heartes and all our membres being mortifyed from all worldlye and carnal lustes, may in al thynges obey thy blessed wil: through thesame thy sonne Jesus Christ our Lorde.

¶ The Epistle.

Rom.iiii. BLessed is that man to whom the Lorde will not impute sinne. Came this blessednes then vpon the vncyrcumcision, or vpon the cyrcumcision also? for we say that fayth was rekoned to Abraham for righteousnes. How was it then rekoned? when he was in the cyrcumcision, or when he was in the vncircumcisiō? not in tyme of cyrcumcision, but when he was yet vncyrcumcised. And he receiued the sygne of cyrcumcision, as a seale of the righteousnes of fayth, which he had yet beeyng vncyrcumcised, that he should be the father of al them that belieue, though they be not cyrcumcised, that righteousnes might bee imputed to them also, and that he might bee the father of cyrcumcision, not vnto them onely which came of the cyrcumcised, but vnto thē also that walke in the steppes of the faythe that was in oure father Abraham beefore the tyme of cyrcumcision. For the promyse (that he shoulde be heyre of the worlde) happened not to Abraham or to hys sede through the lawe, but through the ryghteousnesse of fayth. For if they whiche are of the lawe be heyres, then is fayth but vayn, and the promise of none effecte.

¶ The Gospell.

Luke.ii. AND it fortuned, assone as the Angels wer gone away from the shepeheardes into heauen, they saide one to another: let vs goe now euen vnto Bethleem, and see this thing that we heare saye is happened, whiche the Lorde hath shewed vnto vs. And they came with hast, and found Mary and Joseph, and the babe, layde in a maunger. And when they had seene it, they published abroade the saying that was tolde them of that

chylde.

chylde. And all they that heard it, wondred at those thinges which were tolde them of the shepeheardes. But Mary kept all those sayinges, and pondred them in her hearte. And the shepeheardes returned, prayseyng and laudyng God for all the thynges that they had hearde and seene, euen as it was tolde vnto them. And when the eyght daye was come that the chylde should bee circumcised, hys name was called Jesus, whyche was named of the Aungell before he was conceyued in the wombe.

¶ If there bee a Sundaye betwene the Epiphanye and the Circumcision, then shalbe vsed the same Collecte, Epistle & Gospell, at the communion, whiche was vsed vpon the daye of Circumcision.

¶ The Epiphanie.

¶ The Collecte.

O God, whiche by the leadyng of a starre diddest manyfeste thy onely begotten sonne to the Gentyles: Mercifullye graunte, that we whiche knowe thee nowe by fayth, maye after thys lyfe haue the fruicion of thy glorious Godhead, throughe Chryste oure Lorde.

¶ The Epistle.

FOr thys cause I Paule am a prysoner of Jesus Chryst for you Heathen, yf ye haue heard of the ministracion of the grace of God, whiche is geuen me to youwarde. For by reuelacion shewed he the misterye vnto me, as I wrote afore in fewe wordes, whereby when ye reade, ye maye vnderstande my knowledge in the misterie of Christe: whiche mistery in tymes paste was not opened vnto the sonnes of men, as it is nowe declared vnto his holye Apostles and Prophetes by the spirite, that the Gentiles should be inheritours also, and of the same body, & partakers of hys promyse of Christe, by the meanes of the gospell, whereof I am made a minister, accordyng to the gyfte of the grace of God, whyche is geuen vnto me after the worckyng of hys power. Vnto me the leaste of all saynctes is thys grace geuen, that I shoulde preache among the Gentyles, the vnsearcheable ryches of Chryste, Ephe. iii.

and to make all menne see what the felowship of the mistery is, whyche from the beginning of the worlde, hathe been hid in God, whiche made all thynges throughe Jesus Christe: to the entent, that nowe vnto the rulers and powers in heauenly thynges, myght be knowen by the congregacyon, the manifolde wysedome of God, according to the eternall purpose which he wroughte in Christe Jesu our Lorde: by whō we haue boldenes and entraunce, with the cōfidence whiche is by the fayth of hym.

¶ The Gospell.

Mat. ii. When Jesus was borne in Bethleem a cytie of Jury, in the tyme of Herod the kyng: Beholde, there came wise menne from the Easte to Jernsalem, saying: where is he ỹ is borne kyng of the Jewes? For we haue seen hys starre in the Easte, and are come to worshippe hym. When Herod the kyng had hearde these thynges, he was troubled and all the citie of Jerusalē with hym. And when he had gathered all the chiefe prestes and Scribes of the people together, he demaunded of them where Christe shoulde bee borne. And they sayde vnto hym: at Bethleem in Jury. For thus it is wrytten by the Prophete. And thou Bethleem in the lande of Jury, arte not the leaste among the Princes of Juda: for oute of thee there shal come vnto me, the capitayne that shall gouerne my people Israel. Then Herode (when he had priuely called the wyse menne) he enquired of them dylygently what tyme the starre appeared: and he bad them goe to Bethleem, and sayde: goe youre waye thether, and searche diligently for the chylde. And when ye haue founde hym, bryng me woorde agayne, that I maye come and worshyp hym also. When they had hearde the kyng, they departed: and loe, the starre whyche they sawe in the Easte, wente before them tyll it came and stoode ouer the place wherein the childe was. When they sawe the starre, they were exceadyng glad, and wente into the house, and founde the chylde with Marye hys mother, and fell downe flat, and worshipped him, and opened theyr treasures, and offered vnto hym gyftes: Golde, Frankyn-

cense,

cense, and Mirre. And after they were warned of God in slepe (that they should not goe again to Herode) they returned into their own countrey another way.

¶ The first Sunday after the Epiphanie.

¶ The Collecte.

LOrde we beseche thee mercifully to receiue the prayers of thy people which cal vpon thee: and graunt that they may both perceiue and know what thynges they oughte to doe, and also haue grace and power, faythfully to fulfyl the same, thrzough Jesus Christ our Lorde.

¶ The Epistle.



BEseche you therfore brethren by the mercyfulnesse of God, that ye make your bodyes a quicke sacrifice, holy and acceptable vnto god which is your reasonable seruing of god, and fashion not your selues like vnto this worlde: but bee ye chaunged in your shape by the renuing of your minde, ỏ ye may proue what thing that good & acceptable and perfect wil of God is. For I say (through the grace that vnto me geuen is) to euery man among you, that no man stande high in his own conceite, more then it becommeth hym to esteme of hymselfe: but so iudge of himselfe, that he bee gentle and sobre, accordyng as God hath dealte to euery man the measure of fayth: for as we haue many membres in one body, and all membres haue not one office, so we beyng many, are one body in Christ, and euery man among our selues one anothers membres. Rom. xii.

¶ The Gospell.

THe father and mother of Jesus went to Jerusalem after the custome of the feast day. And when they had fulfylled the dayes, as they returned home, the chylde Jesus abode styl in Jerusalem, and hys father and mother knewe not of it: but they supposyng hym to haue been in the cumpanye, came a dayes iourneye and soughte hym amonges theyr kynsfolke and acquayntaunce. And when they founde hym not, they Luke. ii.

wente

went backe agayne to Jerusalem, and sought him. And it fortuned, that after three dayes they found him in the temple, sitting in the middest of the doctours, hearing thē, and posing them. And all that heard hym, were astonied at hys vnderstanding and aunsweres. And when they sawe hym, they meruayled, and hys mother said vnto hym: sonne, why hast thou thus dealt with vs? Behold, thy father & I haue sought thee sorowyng. And he said vnto them: how hapned that ye sought me? wist ye not that I must goe aboute my fathers busines? And they vnderstode not ỹ saying, whiche he spake vnto them. And he wente downe with them, and came to Nazareth, and was obedyente vnto them: but hys mother kepte all these sayinges together in her heart. And Jesus prospered in wisedome and age, and in fauoure with God and men.

¶ The second Sunday after the Epiphanie.

¶ The Collecte.

ALmightie and euerlasting god, which doest gouerne al thynges in heauen and earth: mercifully heare the supplicacions of thy people, and graunte vs thy peace all the dayes of our lyfe.

¶ The Epistle.

Rom. xii. SEeing that we haue diuerse giftes, accordyng to the grace ỹ is geuen vnto vs: if a man haue the gift of prophecie, let him haue it, that it be agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take hede to his doctrine. Let him that exhorteth, geue attendaunce to hys exhortacyon. If any man geue, let hym doe it with synglenesse. Lette hym that ruleth, dooe it with diligence. If any manne shewe mercye, let hym dooe it with cherefulnesse. Lette loue be withoute dissimulacion. Hate that whiche is euill, and cleaue to that whyche is good. Be kynd one to another with brotherly loue. In geuing honour, goe one before another. Be not slothfull in the busynes

busines which you haue in hand. Be feruent in spirite. Apply your selues to the tyme. Reioyce in hope. Be pacient in tribulacion. Continue in prayer. Distribute vnto the necessitie of the sainctes. Be ready to harboure. Bless them which persecute you, bless I say, and curse not. Be merye with them that are merye: wepe with them that wepe: be of like affecciō one towardes another. Be not hye minded, but make your selues equall to them of the lower sorte.

¶ The Gospell.

AND the thyrde daye was there a mariage in Cana, a citie of Galile, and the mother of Jesus was there. And Jesus was called (and hys Disciples) vnto the mariage. And when the wyne fayled, the mother of Jesus sayde vnto him: they haue no wine. Jesus sayde vnto her: woman, what haue I to do with thee? Myne houre is not yet come. His mother said vnto the ministers: whatsoeuer he sayth vnto you, doe it. And there were standyng there. vi. waterpottes of stone, after the maner of purifying of the Jewes, conteynyng two or three fyrkyns a piece. Jesus sayde vnto them: fyll the waterpottes with water. And they fylled them vp to the brymme. And he sayde vnto them: drawe out nowe, and beare vnto the gouernoure of the feaste: And they bare it. When the ruler of the feaste had tasted the water turned into wyne, and knewe not whence it was (but the ministers which drewe the water, knewe) he called the bridegrome, and saide vnto hym: euery man at the beginning doeth sette furth good wyne, and when men be dronke, then that which is woorse: but thou hast kept the good wyne vntill nowe. This begynnyng of myracles dyd Jesus in Cana of Galile, and shewed his glorye, and his disciples belieued on hym. John. ii.

¶ The third Sunday after thepiphanie.

¶ The Collect.

ALmightie & euerlasting god, mercifully loke vpon our infirmities: and in all our daungers and necessities, stretche

stretche foorth thy ryghte hande to helpe and defende vs, through Christ our Lord.

¶ The Epistle.

Rom.xii. BE not wise in your owne opinions. Recõpence to no man euil for euil. Prouyde aforehand thinges honest, not onely before God, but also in the sight of all men. If it be possible (as much as is in you) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is written: vengeaunce is mine, I wil reward, saith the lord. Therfore if thine enemy hunger, fede him: if he thyrst, geue him drinke. For in so doing, thou shalt heape coales of fyre on hys head. Be not ouercome of euill, but ouercome euyll with goodnes.

¶ The Gospell.

mat.viii. WHen he was come down frõ the mountayn, much people folowed hym. And beholde, there came a Leper, & worshipped him, saying: Master, if thou wilt thou canst make me cleane. And Jesus put forth his hand & touched him, saying: I wil, be thou clene: & immediatly his leprosy was clensed. And Jesus said vnto him: tell no man, but goe & shew thy self to the Priest, & offer the gift (ỹ Moses commaũded to be offred) for a witnes vnto thẽ. And when Jesus was entred into Capernaum, there came vnto hym a Centurion, & besoughte hym, saying: Maister, my seruaunte lyeth at home, sycke of the paulsey, & is grieuously payned. And Jesus sayde: when I come vnto him, I wil heale him. The Centurion aunswered, & sayde: Syr, I am not worthy ỹ thou shouldest come vnder my roofe: but speake the woord onely, & my seruaũt shalbe healed. For I also am a man subiect to the auctoritie of an other, & haue souldiers vnder me: & I say to thys man, goe, & he goeth: & to another man, come, & he cometh: & to my seruaunt, doe thys, & he doth it. Whẽ Jesus hearde these woordes, he merueiled, & sayde to them that folowed him: verely I say vnto you, I haue not foũd so great fayth in Israel. I say vnto you, ỹ many shal come frõ the East & West,

Weste, and shall reste with Abraham, Isaac, and Jacob in the kyngdome of heauen: but the children of the kingdome shabe caste oute into vtter darkenes, there shall bee wepyng and gnashyng of teeth. And Jesus said vnto the Centurion: Goe thy waye, and as thou beleuest, so bee it vnto thee: and hys seruaunte was healed in the selfe same houre.

The fourth Sunday after Christmas.

The Collecte.

GOd whiche knowest vs to bee sette in the middest of so many and great daungers, that for mans fraylnesse we cannot alwayes stande vpryghtly: Graunte to vs the health of body and soule, that all those thinges whiche we suffre for sinne, by thy helpe we may wel passe and ouercome: through Christe oure Lorde.

The Epistle.

LEt euerye soule submitte hymselfe vnto the auc- Ro. xiii.
toritie of the higher powers: for there is no power but of God. The powers that be, are ordained of God: whosoeuer therefore resisteth power, resisteth the ordinaunce of god: But they that reliste, shal receiue to themselues damnacyon. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power? doe well then, and so shalte thou bee praysed of the same: for he is the minister of God, for thy wealth. But and if thou doe that whiche is euil, then feare, for he beareth not the sweorde for nought: for he is the minister of God, to take vengeaunce on them that do euyll. Wherefore ye muste nedes obey, not onely for feare of vengeaunce, but also because of conscyence, and euen for this cause pay ye tribute: For they are Goddes ministers seruing for that purpose. Geue to euery man therefore hys duetye: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to who honour pertayneth.

The Gospell.

And

Mat.viii



ND when he entred into a shippe, his disciples folowed hym: And behold, there arose a great tempeste in the sea, insomuche as the shyppe was couered with waues, but he was aslepe. And hys disciples came to hym, and awoke hym, saying: Master saue vs, we perysshe. And he sayde vnto them: why are ye fearefull, O ye of lytle faythe: Then he arose, and rebuked the wyndes and the sea, and there folowed a greate calme. But the men meruayled, saying: what maner of man is thys, that bothe wyndes and sea obeye hym: And when he was come to the other syde, into the countrey of the Gergesites, there met with hym two possessed of deuils, which came oute of the graues, and were oute of measure fierce, so that no manne myghte goe by that waye. And behold, they cried out, saying: O Jesu thou sonne of God, what haue we to doe with thee: Arte thou come hither to tormente vs beefore the time: And there was a good waye of from them, a heerde of Swyne fedyng. So the deuils besought him, saying: If thou cast vs oute, suffre vs to goe into the heerd of Swyne. And he sayde vnto them: goe youre wayes. Then wente they oute, and departed into the heerd of Swyne. And beholde, the whole heerd of Swyne was caryed headlong into the sea, and perysshed in the waters. Then they that kepte them fled, and went theyr wayes into the cytie, and tolde euery thyng, and what had happened vnto the possessed of the deuils. And beholde, the whole citye came oute to mete Jesus: and when they sawe hym, they besought hym that he woulde departe out of theyr coastes.

¶ The fifth Sundaye after the Epiphanie.

¶ The Collecte.

LOrde, we beseche thee to kepe thy Churche and housholde continually in thy true relygion: that they whyche doe leane onely vpon hope of thy heauenly grace, maye euermore bee defended by thy myghtye power. Through Christe oure Lorde.

¶ The Epistle.

Rom.

Out

PUt vpon you as the electe of God, tendre mercy, kindnes, humblenes of mynde, mekenesse, long suffryng, forbearyng one another, and forgeuing one another, yf any man haue a quarell agaynste another: as Christe forgaue you, euen so doe ye. Aboue all these thinges, put on loue, whiche is the bonde of perfectnes. And the peace of God rule your heartes, to the which peace ye are called in one bodye: And see that ye be thankefull. Let the word of Christe dwell in you plenteously with all wisedome: Teache and exhort your owne selues in Psalmes and Hymnes, and spirituall songes, singing with grace in youre heartes to the Lorde. And whatsoeuer ye doe in woorde or dede, doe all in the name of the Lord Iesu, geuyng thankes to God the father by hym. Collo.iii.

¶ The Gospell.

THe kyngdome of heauen is lyke vnto a manne whiche sowed good seede in his fielde: but while men slepte, his enemie came, and sowed tares among the wheate, and wente his waye. But when the blade was sprong vp, & had brought furth fruite, then appeared the tares also. So the seruauntes of the housholder came, and sayde vnto hym: Sir, didst not thou sowe good seede in thy fielde? from whence then hathe it tares? He sayde vnto them: the enuyous man hathe doone this. The seruauntes sayde vnto him: wilte thou then that we goe and wede them vp? But he sayd: naye, leste while ye gather vp the tares, ye plucke vp also ꝑ wheate with them: let bothe growe together vntill the haruest, and in the tyme of haruest, I wyll saye to the reapers: gather ye fyrste the tares, and bynde them together in sheaues to bee brente, but gather the wheate into my barne. Mat.xiii.

The sixth Sunday (if there be so many) shal haue the same Collect, Epistle and Gospell, that was vpon the fifth Sundaye.

¶ The Sunday called Septuagesima.

¶ The Collecte.

O Lorde,

O Lord, we beseche thee fauourably to heare the prayers of thy people, that we which are iustli punished for our offences, maie be mercifullye delyuered by thy goodnesse, for the glori of thy name, through Iesu Christ our sauiour: who liueth and reygneth worlde withoute ende.

The Epistle.

1. Cor. ix. RErceiue ye not, howe that they whiche runne in a course, runne all, but one receiueth the rewarde? So runne that ye maye obtayne: Euery man that prouyeth masteries abstaineth from all thynges. And they doe it to obtayne a crowne that shall perysche, but we to obteine an euerlastyng crowne. Iherfore so runne, not as at an vncertayne thyng. So fight I, not as one that beateth the ayre: but I tame my bodye, and bryng it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe shoulde be a castawaye.

The Gospell.

Mat. xx. THe kyngdome of heauen is lyke vnto a manne that is an housholder, whiche wente oute early in the morning to hire labourers into his vineyarde. And when the agremente was made with the labourers for a peny a daye, he sente them into his vineyarde. And he wente oute aboute the third houre, and sawe other standyng idle in the market place, and sayde vnto them: goe ye also into the vineyarde, and whatsoeuer is ryghte, I wyll geue you. And they wente theyr waye. Agayne he went oute about the sixth and ninth houre, and did lykewyse. And about the xi. houre he went oute, and founde other standing idle, and sayde vnto them: Why stande ye here all the daye idle? They sayde vnto hym: because no man hathe hired vs. He sayeth vnto them: goe ye also into the vineyarde, and whatsoeuer is ryghte, that shall ye receyue. So when euen was come, the Lorde of the vineyarde sayde vnto hys stewarde: call the labourers, and geue them theyr hyre, begynnyng at the laste vntyll the fyrste. And when they did come that came aboute the eleuenth houre, they receyued euerye manne a penye: But when the fyrste came also, they supposed that they shoulde

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haue receyued more, and they lykewyse receyued euery man a peny. And when they had receyued it, they murmured agaynste the good manne of the house, saying: these last haue wroughte but one houre, and thou haste made them equall with vs, which haue borne the burthen and heate of the day. But he aunswered vnto one of them, and sayed: Frende, I doe thee no wrong: diddest thou not agree with me for a peny? Take that thyne is, and goe thy waye: I will geue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me lusteth with myne owne goodes? Is thine eie euill because I am good? So the last shalbe first, and the first shalbe laste. For many be called but fewe bee chosen.

The Sunday called Sexagesima.

The Collecte.

LOrde God, whiche seest that we put not oure truste in any thyng that we doe: mercyfullye graunte, that by thy power we maye be defended agaynst all aduersitie, through Iesus Christe oure Lorde.

The Epistle.

YE suffre fooles gladly, seyng youreselues are wyse. For ye suffre, yf a man bryng you into bondage: yf a man deuoure: yf a man take: yf a man exalt him selfe: yf a man smyte you on the face. I speake as concerning rebuke, as though we had been weake in this behalfe. Howbeit, wherinsoeuer any man dare bee bolde (I speake foolyshlye) I dare bee bolde also. They are Hebrues, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christe (I speake lyke a foole) I am more. In labours more aboundaunte: In stripes aboue measure: In prysone more plenteouslye: In deathe oft: Of the Iewes fiue times receyued I. xl. stripes saue one: Thrise was I beaten with roddes: I was once stoned: I suffred thrise shipwrake: Nyght and daye haue I been in the depe sea. In iorneying often: in parels of waters: in parels of robbers: in ieopardies of mine owne nacyon: in ieopardies among the Heathen: in parels in the cities: 2. Cor. xi.

tie: in parels in wildernelle: in parels in the ſea: in parels among falſe bzethzen: in labour and trauayle: in watchynges often: in hungze and thirſt: in faſtinges often: in colde & nakednes: beſide the thynges whiche outwardly happen vnto me, I am combzed dayly, and do care foz all congregacions. Who is weake, and I am not weake: who is offended, and I burne not: yf I muſt nedes boaſte, I wyll boaſte of the thynges that concerne myne infirmities. The God and father of our Lozde Jeſus Chriſte, whiche is bleſſed foz euermoze, knoweth that I lye not.

¶ The Goſpell.

Luk. viii

WHen muche people were gathered together, and were come to him out of all cityes, he ſpake by a ſimilitude. The ſower went oute to ſowe hys ſeede: and as he ſowed, ſome fel by the way ſide, and it was trodē downe, & the foules of the ayze deuoured it vp. And ſome fell on ſtones, & aſſoone as it was ſpzong vp, it withered awaye, becauſe it lacked moiſtenes. And ſome fel amōg thoznes, and the thoznes ſpzang vp with it and choked it. And ſome fell on good groūd, and ſpzang vp & bare fruite an hundzeth fold. And as he ſaid theſe thinges, he cried: he that hath eares to heare, let him heare. And hys diſciples aſked him, ſayig: what maner of ſimilitude is this: And he ſayde: vnto you it is geuen to knowe the ſecretes of the kyngdome of God, but to other by parables: that when they ſee, they ſhould not ſee, and whē they heare, they ſhould not vnderſtande. The parable is thys. The ſede is the wozd of God: thoſe that are beſyde the waye, are they that heare: then cometh the deuil and taketh away the wozd out of their heartes, leſte they ſhoulde beleue and bee ſaued. They on the ſtones are they, whiche when they heare, receiue the woozde with ioye, & theſe haue no rootes, which foz a whyle beleue, and in tyme of temptacyon goe awaye. And that which fel amōg thoznes are they, which whē they haue heard, go fozth & are choked with cares & ryches, and voluptuous liuyng, & bzyng fozth no fruite. That which fell in the good grounde are they, which with a pure and good heart, heare the wozde

and

and kepe it, and bryng forth fruite through patience.

¶ The Sunday called Quinquagesima.

¶ The Collecte.

O Lord, which doest teache vs that al our doinges without charitie are nothyng worthe: sende thy holy ghost, & powre in our heartes that most excellent gyft of charitie, the very bond of peace and al vertues, without the which whosoeuer liueth, is counted dead before thee: Graunte this for thy only sonne Iesus Christes sake.

¶ The Epistle.

1. Cor. xiii

THoughe I speake with tongues of menne and of angels, & haue no loue, I am euen as sounding brasse, or as a tinkling Cimball. And thoughe I coulde prophecye, and vnderstande al secretes, and all knowledge: yea, yf I haue all faythe, so that I coulde moue mountaines out of theyr places, and yet haue no loue, I am nothyng. And thoughe I bestowe all my goodes to feede the poore, and thoughe I gaue my bodye euen that I burned, and yet haue no loue, it profiteth me nothyng. Loue suffereth long, and is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to angre, thinketh none euyll, reioyseth not in iniquitie. But reioyseth in the trueth, suffreth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Thoughe that prophecying fayle, eyther tonges cease, or knowledge vanyshe awaye, yet loue falleth neuer awaye. For oure knowledge is vnperfect, and our prophecying is vnperfect: But when that whiche is perfecte is come, then that whiche is vnperfecte shalbe doone awaye. When I was a childe, I spake as a childe, I vnderstode as a childe, I ymagined as a childe. But assoone as I was a manne, I put awaye childishnesse. Nowe we see in a glasse, euen in a darke speakyng: but then shall we see face to face. Nowe I knowe vnperfectly: but then shall I know euen as I am knowen. Now abideth faith, hope, and loue, euen these three: but the chiefe of these is loue.

¶ The Gospell.

Luk.xviii



IEsus toke vnto hym the xii. and sayde vnto them: beholde, we goe vp to Ierusalem, and all shall bee fulfylled that are wrytten by the Prophetes of the sonne of manne. For he shall bee delyuered vnto the Gentiles, and shalbee mocked, and despitefully intreated, and spitted on. And whē they haue scourged hym, they wyll putte hym to deathe, and the third day he shal ryse agayne. And they vnderstode none of these thynges. And thys saying was hyd from them, so that they perceyued not the thynges whiche were spoken. And it came to passe, that as he was come nyghe to Hierycho, a certayne blynd manne satte by the hye waye syde, beggyng. And when he heard the people passe by, he asked what it mente. And they sayde vnto hym, that Iesus of Nazareth passed by. And he cryed, saying: Iesu thou sonne of Dauid, haue mercy on me. And they whyche wente before, rebuked hym, that he shoulde holde hys peace. But he cryed so muche the more: thou sonne of Dauid haue mercye on me. And Iesus stode styll, and commaunded hym to bee broughte vnto hym. And when he was come nere, he asked hym, saying: what wylte thou that I doe vnto thee? and he sayde: Lorde, that I myghte receyue my syghte. And Iesus sayde vnto hym: receyue thy syghte, thy faythe hathe saued thee. And immediately he receyued hys syght, and folowed hym prayssyng God. And all the people when they saw it gaue prayse vnto God.

¶ The firste daye of Lent.

¶ The Collecte.

ALmighty and euerlastyng God, whiche hatest nothyng that thou hast made, and doest forgeue the synnes of al them that bee penitente: Create and make in vs newe and contrite heartes, that we worthely e lamentyng oure sinnes, and knowledging oure wretchednes, may obtayne of thee, the God of all mercye, perfecte remission and forgeuenesse, thyrough Iesus Christe.

¶ The Epistle.

Turns

TUrne you vnto me with al your heartes, with fa- Joel.ii.
ſtyng, weping and mourning: rente your heartes and not your clothes. Turne you vnto the Lorde youre God, for he is gracious and merciful, long ſuffering, and of great compaſſion, and ready to pardō wickednes. Then (no doubt) he alſo ſhal turne and forgeue: and after his chaſtening, he ſhall let youre encreaſe remayne for meate and drinke offeringes vnto the lord your god. Blow out with the trompet in Sion, proclaime a faſtyng, call the congregacion, and gather the people together: warne the congregacyon, gather the elders, bryng the chyldren and ſuckelynges together. Let the bridegrome goe forth of hys chambre, and the bride oute of her cloſet. Let the Prieſtes ſerue the Lorde betwene the Porche and the alter, weping and ſaying: bee fauourable, O Lorde, bee fauourable vnto thy people: let not thyne heritage be brought to ſuche confuſion, leſt the Heathen be Lordes thereof. Wherefore ſhoulde they ſay among the Heathen: where is nowe theyr God?

¶ The Goſpell. Math.vi.

WHen ye faſte, bee not ſad as the Hipocrites are: for they diſfigure their faces that it maye appeare vnto men how that they faſt. Verely I ſaye vnto you, they haue their rewarde. But thou, when thou faſteſt, annoynt thyne head, & waſche thy face, that it appeare not vnto men howe thou faſteſt, but vnto thy father which is in ſecret: & thy father which ſeeth in ſecret, ſhal reward thee openly. Lay not vp for your ſelues treaſure vpon earth, where the ruſt and moth doth corrupt, and where theues breake through and ſteale. But lay vp for you treaſures in heauen, where neither ruſte nor moth doeth corrupt, and where theues doe not breake throughe nor ſteale. For where youre treaſure is, there wyll your heartes be alſo.

¶ The firſt Sunday in Lent.

¶ The Collect.

O Lord, which for our ſake didſt faſt forty dayes and fortie nightes: Geue vs grace to vſe ſuch abſtinence,

that our flesche being subdued to the spirite, we maye euer obey thy Godly moctons, in righteoulnes and true holines, to thy honour and glozy: which liuest and reygnest. &c.

¶ The Epistle.

2. Coz. vi

WE as helpers exhozte you, that ye receyue not the grace of God in vayne. Foz he saith: I haue heard thee in a time accepted, and in the dai of saluacion haue I succoured thee. Beholde, nowe is that accepted tyme: beholde, now is that day of saluacion. Let vs geue none occasion of euill, that in our office be founde no faulte, but in all thynges let vs behaue our selues as ỹ ministers of God: In muche pacience, in afflictions, in necessities, in anguisches, in stripes, in pzisonmentes, in stryfes, in labours, in watchinges, in fastinges, in purenes, in knowledge, in long sufferyng, in kyndnes, in the holy gost, in loue vnfayned, in the wozde of trueth, in the power of God: by the armoure of ryghteoulnes of the righte hande and of the left: by honour and dishonour: by euill repozt and good repozte: as deceyuers, and yet true: as vnknowen, and yet knowen: as dying, and beholde we lyue: as chastened, and not kylled: as sozowing, and yet alway mery: as poore, and yet make many riche: as hauing nothing, and yet possessing all thynges.

¶ The Gospell.

Mat. iiii.

THen was Jesus led away of the spirite into wildernesse, to be tempted of the deuill. And when he had fasted foztie dayes and fozty nightes, he was at the last an hungred. And when the tempter came to hym, he sayed: yf thou bee the sonne of God, commaunde that these stones bee made bzead. But he aunswered & sayed: it is wzitten, man shall not liue by bzead onely, but by euery woozde that pzocedeth oute of the mouth of god. Then the deuil taketh hym vp into the holy citie, and setteth hym on a pinacle of the temple, and saith vnto hym: yf thou be the sonne of God, cast thy selfe down headlong. Foz it is wzitten: he shall geue hys Aungelles charge ouer thee, and with their handes they shal holde thee vp, leste at

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any tyme thou daſche thy foote againſt a ſtone. And Jeſus ſayd vnto hym: it is wꝛitten agayne: Thou ſhalt not tempt the Lozd thy God. Agayne the deuil taketh him vp into an exceading highe mountayne, and ſhewed hym all the kingdomes of the wozld, and the glozy of them, and ſayeth vnto him: all theſe will I geue thee, yf thou wilt fal downe and wozſhip me. Then ſayeth Jeſus vnto him: Auoyde Sathã, foꝛ it is wꝛitten: Thou ſhalt wozſhip the Lozd thy god, and him only ſhalt thou ſerue. Then the deuil leaueth hym: and beholde, the Angels came and miniſtred vnto hym.

The ſecond Sunday in Lent.

The Collecte.

ALmightie god, which doeſt ſee that we haue no power of oure ſelues to helpe oure ſelues: kepe thou vs both outwardly in our bodies, and inwardly in our ſoules, that we maye be defended from al aduerſities which may happen to the body, and from al euil thoughtes, whiche maye aſſaulte and hurte the ſoule: hꝛough Jeſus Chꝛyſte. &c.

The Epiſtle.

WE beeſeche you bꝛethꝛen, and exhoꝛte you by the loꝛd Jeſus, that ye encreaſe moꝛe & moꝛe, euẽ as ye haue receyued of vs, how ye ought to walke, and to pleaſe God. Foꝛ ye know what cõmaundementes we gaue you by oure Loꝛde Jeſus Chꝛyſte. Foꝛ thys is the wyl of God, euen youꝛ holynes: that ye ſhould abſteyne from foꝛnicacion, and that euery one of you ſhould knowe howe to kepe his veſſel in holynes and honour, and not in the luſt of concupiſence, as doe the Heathen whiche knowe not God: that no man oppꝛeſſe and defraude hys bꝛother in bargayning, becauſe that the Lozde is the auenger of all ſuche thinges, as we tolde you befoꝛe, and teſtified. Foꝛ god hath not called vs vnto vnclennes, but vnto holyneſſe. He therfoꝛe that deſpiſeth, deſpiſeth not man, but God whiche hath ſent hys holy ſpirite among you. 1 .theſ.iii

The Goſpell.

Math.xv. IEsus went thence, and departed into the coastes of Tyre & Sidō: and behold, a woman of Canaā (whiche came oute of the same coastes) cryed vnto hym, saying: haue mercye on me, O Lorde, thou sonne of Dauid. My doughter is piteously vexed with a deuyll. But he aunswered her nothyng at all. And his disciples came and besought hym, saying: send her awaye, for she cryeth after vs. But he aunswered, and sayd: I am not sent but to the lost shepe of the house of Israel. Then came she and worshipped him, saying: Lorde, helpe me. He aunswered & said: it is not mete to take the childrens bread, and cast it to dogges. She aunswered, and said: trueth lord, for the dogges eate of the crummes which fal from their maysters table. Then Jesus aunswered, and said vnto her: O womā great is thy fayth, be it vnto thee, euē as thou wilte. And her doughter was made whole, euen the same tyme.

¶ The thyrd Sunday in Lent.

¶ The Collect.

WE beseche thee almightie god, loke vpon the heartys desyres of thy humble seruauntes: and stretche forth the right hande of thy maiestie, to be our defence agaynst al our enemies: through Jesus Christ our Lorde.

¶ The Epistle.

Ephes.v. BE you the folowers of God as dere children, and walke in loue euen as Christ loued vs, and gaue hymself for vs an offering & a sacrifice of a swete sauour to God. As for fornicacion, and al vncleanesse, or couetousnes, let it not be once named among you, as it becommeth Sainctes: or filthinesse, or foolyshe talking, or iesting, whiche are not comely, but rather geuing of thankes. For this ye knowe, that no whoremonger, eyther vncleane person, or couetous person (whiche is a worshypper of ymages) hath any inheritaunce in the kyngdome of Christe and of God. Lette no man deceyue you with vayne wordes: For because of suche thynges, cometh the wrath of God vpon the children of disobedience. Be not

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ye therfoze companions of them. Ye were sumtimes darke-
nes, but now are ye light in the Lozd: walke as childzen of
lighte, foz the fruite of the spirite consisteth in all goodnes, &
righteousnes, & trueth. Accept that which is pleasing vnto
the Lozd, & haue no felowship with the vnfruitful wozkes
of darkenes, but rather rebuke them. Foz it is a shame euen
to name those thynges, which are done of them in secrete:
but all thinges when they are bzought fozth by the lyghte,
are manifest. Foz whatsoeuer is manifest, the same is light,
wherfoze he sayeth: awake thou that slepest, and stande vp
from death, and Chzist shal geue thee lyght.

The Gospell.



Luke.xi.

Esus was casting out of a Deuill, that was
dumme. And when he had cast oute the deuill,
the dumme spake, and the people wondered.
But some of them sayed: he casteth out deuils
throughe Beelzebub the chiefe of the deuils.
And other tempted hym, and required of him a signe from
heauen. But he knowing their thoughtes, sayd vnto them:
Euery kingdome deuyded agaynst it selfe, is desolate, and
one house doeth fall vpon another. If Sathan also be de-
uided agaynst hymselfe, howe shal hys kyngdome endure?
Because ye say I cast out deuils through Beelzebub: If I
by the helpe of Beelzebub cast out deuils, by whose helpe do
your childzen cast them out? Therefoze shall they bee youre
iudges. But if I with the finger of God cast out deuils, no
doubt the kingdom of God is come vpon you. Whē a strong
man armed watcheth hys house, the thinges ỳ he possesseth
are in peace. But when a stronger then he cometh vpō hym,
and ouercometh hym, he taketh from hym al his harnesse
(wherin he trusted) & deuideth his goodes. He that is not
with me is agaynste me. And he that gathereth not with
me, scatereth abzoade. When the vncleane spirite is gone
out of a man, he walketh throughout places, seking reste.
And when he findeth none, he sayeth: I wil returne agayn
into my house whence I came oute. And when he cometh,
he findeth

he findeth it swepte & garnished. Then goeth he and taketh to hym seuen other spirites worse then himself, and they entre in and dwel there. And the ende of that mā is worse thē the beginning. And it fortuned ỹ as he spake these thinges, a certayne woman of the companye lyfte vp her voyce, and sayed vnto hym: happy is the wombe that bare thee, and the pappes whiche gaue thee sucke. But he sayd: yea, happy are they that heare the worde of God and kepe it.

The fourth Sunday in Lent.

¶ The Collecte.

GRaunte we beseche thee almightie god, that we which for our euil dedes are worthely punished, by the comfort of thy grace may mercifully be relieued: thrughe oure Lorde Iesus Christ.

¶ The Epistle.

Gala. iiii



Tell me (ye that desyre to bee vnder the lawe) doe ye not heare of the lawe? for it is written that Abraham had two sonnes: the one by a bondmayde, the other by a free woman. Yea, and he whiche was borne of the bondwoman, was borne after the flesche: but he whiche was borne of the freewoman, was borne by promes: which thinges are spoken by an allegory. For these are two Testamentes, ỹ one from the mounte Sina whiche gendreth vnto bondage, whiche is Agar: For mount Sina is Agar in Arabia, and bordreth vpō the citie, which is now called Ierusalem, and is in bondage with her children. But Ierusalem, whyche is aboue, is fre, which is the mother of vs al. For it is written: Reioyce thou barren that beareſt no children: breake forth and crye, thou that trauayleſt not. For the desolate hath many moe chyldren then she whiche hath an husband. Brethren, we are after Isaac the chyldren of promesse. But as then he that was borne after the flesche, persecuted hym that was borne after the spirite: Euen so is it nowe. Neuertheleſſe, what sayeth the scripture? putte awaye the bondwoman and her sonne. For the sonne of the bondwoman shall not bee heyre with the sonne of the freewoman.

So

So then brethren, we are not children of the bond woma, but of the free woman.

¶ The Gospell.

IEsus departed ouer the sea of Galile, whiche is the sea of Tiberias, and a greate multitude folowed hym, because they sawe his miracles which he dyd on them that were diseased. And Jesus went vp into a mountayne, and there he sate with his disciples. And Easter, a feast of the Jewes, was nie. Whē Jesus then lift vp hys eyes, and sawe a greate company come vnto him, he saied vnto Philip: whence shall we bye bread that these may eate? This he said to proue him, for he hymselfe knew what he would doe. Philip aunswered him: two hundreth penyworth of bread, are not sufficient for thē, that euery mā may take a litle. One of his disciples (Andrewe, Simon Peters brother) sayth vnto hym. There is a ladde which hath fiue barley loaues, & two fishes: but what are they among so many? And Jesus sayd: make the people sit downe. There was much grasse in the place: so the men sate downe, in number aboute fyue thousande. And Jesus toke the bread, and when he had geuen thankes, he gaue to the disciples, and the disciples to them that were sette down, and likewise of the fishes as muche as they woulde. When they had eaten ynough, he sayed vnto his disciples: gather vp the broken meate whiche remayneth, that nothyng bee lost. And they gathered it together and filled. xii. baskets with the broken meate of the fiue barley loaues: which broken meate remayned vnto them that had eaten. Then those men (when they had seen the miracle that Jesus dyd) sayd: this is of a trueth the same Prophete that should come into the worlde. John. vi.

The fifth Sunday in Lent.

¶ The Collecte.

WE beseche thee almightie God, mercifully to looke vpon thy people, that by thy great goodnes they may bee gouerned and preserued euermore both in body & soule: through Jesus Christ our Lorde.

The

¶ The Epistle.

Hebr. ix. CHriste beeyng an hye Priest of good thynges to come, came by a greater & a more perfecte tabernacle, not made with handes, that is to saye, not of this building, neither by the bloud of Goates and Calues, but by his owne bloud he entred in once into the holy place, and founde eternall redemption. For yf the bloud of Oxen & of Goates, and the asshes of a yong kowe, when it was sprinkled, purifieth the vncleane as touchyng the purifying of the flesshe: howe muche more shall the bloud of Christ (which through the eternal spirite, offred him selfe without spotte to God) purge youre conscyence from dead workes, for to serue the liuing god? And for this cause he is the mediatoure of the new Testament, that through death, which chaunsed for the redempcyon of those transgressions that were vnder the fyrste Testamente, they whych are called, myghte receyue the promesse of eternall inheritaunce.

¶ The Gospell.

Joh. viii. WHich of you can rebuke me of sinne? Yf I saye the trueth, why doe ye not beleue me? He that is of God, heareth goddes wordes: Ye therfore heare thē not, because ye are not of god. Then aunswered the Iewes, and sayd vnto hym: say we not wel that thou art a Samaritane, and hast the deuill? Iesus aunswered. I haue not the deuil: but I honor my father, and ye haue dishonoured me. I seeke not myne owne prayse: there is one that seketh & iudgeth. Verely, verely, I say vnto you, if a man kepe my saying, he shal neuer see death. Then sayd the Iewes vnto him, nowe know we that thou hast the deuil. Abraham is dead, and the Prophetes, & thou sayest: if a man kepe my saying he shall neuer tast of death. Art thou greater then our father Abraham whiche is dead? And the Prophetes are dead: whom makest thou thy selfe? Iesus aunswered: Yf I honoure my selfe, mine honor is nothing: it is my father that honoureth me, whiche you saye is youre God, and yet ye haue not

knowen

knowen hym, but I know hym: & if I say I know him not, I shalbe a liar like vnto you. But I know him and kepe his saying. Your father Abraham was glad to see my daye: & he saw it and reioyced. Then sayd the Iewes vnto him. Thou art not yet fifty yeare olde, & hast thou seene Abraham? Iesus sayd vnto them: Uerely verely I say vnto you: ere Abraham was borne, I am. Then toke they vp stones to cast at him: but Iesus hidde himselfe, and went out of the temple.

¶ The Sunday next before Easter.

¶ The Collecte.

ALmighty and euerlastyng God, whiche of thy tender loue towardes man, hast sẽt our sauiour Iesus Christ to take vpon hym oure flesche, and to suffre deathe vpon the crosse, that all mankynde shoulde folow the example of hys greate humilitie: mercifully graunte, that we both folowe the example of his pacience, and be made partakers of hys resurrection: thorow the same Iesus Christ our Lorde.

¶ The Epistle.

LEt the same mynde bee in you, that was also in Christ Iesu: whiche when he was in the shape of God thought it no robbery to be equal with God: neuertheles, he made him selfe of no reputacion, taking on him the shape of a seruaunt, and became lyke vnto man, and was found in his apparel, as a man. He humbled himselfe, and became obedient to the death, euen the death of the crosse. Wherfore God hathe also exalted him on highe, & geuen hym a name whiche is aboue all names: that in the name of Iesus, euery knee shoulde bowe, bothe of thynges in heauen, and thinges in earth, and thynges vnder ỹ earth: and that all tongues shoulde confesse, that Iesus Christe is Lorde, vnto the prayse of God the father. Philip. ii

¶ The Gospell.

ANd it came to passe, when Iesus had finished all these sayinges, he sayde vnto hys disciples: ye know that after two dayes shalbe Easter, and the sonne of manne shalbe delyuered ouer to bee Mat. xxvi

crucifyed,

crucifyed. Then assembled together the chiefe Priestes, and the Scribes, and the elders of the people, vnto the palace of the hygh Priest (which was called Caiphas) and held a counsel that they might take Jesus by subtiltie, and kil him. But they sayde: not on the holy daye, leste there bee an vproare among the people. Whē Jesus was in Bethanie in the house of Simon the Leper, there came vnto him a woman hauing an Alabaster boxe of precious ointmēt, and powred it on his head, as he satte at the boarde. But when his disciples sawe it, they had indignacion, saying: wherto serueth this waste? This oyntment might haue been well solde, and geuen to the poore. When Jesus vnderstode that, he sayd vnto them: why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hathe caste thys oyntmente on my body, she did it to bury me. Verely I saye vnto you: whersoeuer thys Gospell shalbe preached in all the worlde, there shall also this be tolde that she hathe done for a memoriall of her. Then one of the twelue (which was called Judas Iscarioth) went vnto the chiefe Priestes, and sayd vnto them: what will ye geue me, and I wyll delyuer hym vnto you? And they appointed vnto him. xxx. pieces of syluer. And from that tyme forth, he soughte opportunitye to betraye hym. The firste daye of swete bread, the disciples came to Jesus, saying to hym: where wylte thou that we prepare for thee, to eate the Passeouer? And he sayde: Goe into the citie to suche a man, and saye vnto him: the Master sayeth, my tyme is at hand, I wyll kepe my Easter by thee with my disciples. And the disciples did as Jesus had appoynted them, and they made readye the Passeouer. When the euen was come, he satte downe with the. xii. And as they dyd eate, he sayde: Verely I say vnto you, that one of you shall betraye me. And they were exceedyng sorowful, and began euery one of them to saye vnto hym: Lorde is it I? He aunswered and sayde: he that dippeth hys hand with me in the dishe, thesame shall betraye me. The sonne of manne truly goeth, as it is wrytten of hym: but woe vnto

that

that man by whom the sonne of man is betrayed. It had been good for that man, yf he had not been borne. Then Judas, which betrayed him, answered, and sayd: Maister, is it I? He sayd vnto him: thou hast said. And when they were eatyng, Jesus toke bread, and when he had geuen thankes, he brake it and gaue it to the disciples, and sayd: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it them, saying: Drynke ye all of this: For this is my bloud (which he is of the newe Testament) that is shed for many, for the remissiō of sinnes. But I say vnto you, I will not drynke henceforth of this fruite of the vine tree, vntil the day when I shal drynke it new with you in my fathers kingdom. And when they had sayd grace, they went out vnto mount Olivete. Then sayd Jesus vnto them: all ye shalbe offended because of me thys nighte. For it is wrytten: I wyll smyte the shepehearde, and the shepe of the flocke shalbe scattered abroade: but after I am rysen agayn, I wyll goe before you into Galile. Peter answered, and sayd vnto him: thoughe al men be offended because of thee, yet will I not be offēded. Jesus sayd vnto him: verely I saye vnto thee, that in thys same nyghte, before the Cocke krowe, thou shalte denye me thryse. Peter sayd vnto him: yea, though I should dye with thee, yet will I not denye thee: likewyse also sayd all the disciples. Then came Jesus with them vnto a farme place, (which is called Gethsemane) and sayd vnto the disciples. Sytte ye here, while I goe and praye yonder. And he tooke with him Peter, and the two sonnes of Zebede, and began to waxe sorowful and heauy. Then sayde Jesus vnto them. My soule is heauy euen vnto the death. Tarye ye here and watche with me. And he wente a litle farther, and fell flat on his face, and prayed, saying: O my father, if it bee possyble, let this cup passe from me: neuertheless, not as I wyll, but as thou wilt. And he came vnto the disciples, and founde them aslepe, and sayd vnto Peter: what, could ye not watch with me one houre? watche and praye that ye enter not into temptacyon: the spirite is wyllyng, but the flesche is weake. He wente awaye once agayne and prayed, saying:

ing: O my father, yf this cuppe may not passe awaye from me except I drinke of it, thy will be fulfilled: and he came & founde them aslepe agayne, for theyr eyes were heauy. And he left them, and went agayne and prayed the third time, saying the same woordes. Then cometh he to his disciples, and sayde vnto them: slepe on now and take your rest. Beholde, the houre is at hand, and the sonne of man is betrayed into the handes of synners. Ryse, let vs bee goyng: beholde, he is at hand that dooeth betraye me. Whyle he yet spake: loe, Judas one of the noumbre of the .xii. came, and with hym a greate multitude with swoordes and staues, sente from the chyefe Priestes and Elders of the people. But he that betrayed hym, gaue them a token, saying: whomesoeuer I kysse, the same is he, holde hym faste. And forthwith he came to Jesus, and sayd: Hayle Master, and kyssed hym. And Jesus sayde vnto hym: frende, wherfore art thou come? Then came they and layde handes on Jesus, and toke hym. And beholde, one of them that were with Jesus, stretched out his hand and drewe his swoorde, and stroke a seruaunt of the hye Priestes, and smote of his eare. Then said Jesus vnto him: put vp thy swoord into the sheath, for all they that take the swoord shall perish with the swoord. Thinkest thou that I cannot now praye to my father, and he shall geue me euen nowe, more then .xii. legions of Aungels? But howe then shall the scriptures bee fulfilled? For thus must it bee. In thatsame houre sayde Jesus to the multitude: ye bee come out as it were to a theefe with swoordes and staues, for to take me. I sate daylye with you teaching in the temple, and ye toke me not. But all thys is done that the scriptures of the Prophetes myghte bee fulfylled. Then all the disciples forsoke hym and fled. And they tooke Jesus and led hym to Cayphas the hye Priest, where the Scribes and the Elders were assembled. But Peter folowed hym afarre off vnto the hye Priestes palace, and wente in, and satte with the seruauntes to see the ende. The chiefe Priestes and Elders, and all the counsell, sought false witnes agaynst Jesus (for to put hym to death) but founde none: yea, when ma-

ny false

ny false witnesses came, yet founde they none. At the laste came .ii. false wytnesses, and said: This felow sayed, I am hable to destroye the temple of God, and to builde it agayne in three dayes. And the chiefe Priest arose, and sayd vnto hym: aunswerest thou nothing? Why doe these beare wytnes agaynst thee? But Jesus helde his peace. And the chiefe Priest aunswered, and sayd vnto him. I charge thee by the liuing God, that thou tell vs, whether thou be Christe the sonne of God. Jesus sayd vnto hym: thou hast said. Neuertheles I saye vnto you, hereafter shall ye see the sonne of man sytting on the ryghte hande of power, and commyng in the cloudes of the skye. Then the hie Priest rente hys clothes, saying: he hath spoken blasphemye, what nede we of any more witnesses? Beholde, nowe ye haue heard hys blasphemy, what thynke ye? They aunswered, and sayd: he is worthy to dye. Then did they spit in his face, and buffeted him with fistes. And other smote hym on the face with the palme of theyr handes, saying: tell vs thou Christ, who is he that smote thee? Peter sate without in the courte, and a damosell came to hym, saying: thou also waste with Jesus of Galile: but he denied before them all, saying: I wote not what thou saist. When he was gone out into the porche, another wenche sawe hym, and sayed vnto them that were there: This felow was also with Jesus of Nazareth. And againe he denyed with an othe, saying: I doe not knowe the man. After a whyle came vnto him they that stode by, & sayed vnto Peter: surely thou art euen one of them, for thy speache bewraieth the. Then began he to curse & to sweare, that he knew not the mã. And immediatly ỹ Cocke krew. And Peter remembred the worde of Jesu, which sayd vnto hym: before the cocke krowe, thou shalt denye me thrise: and he wente oute and wepte bitterly. When the morning was come, all the chiefe Priestes and Elders of the people helde a counsell agaynste Jesus, to put hym to death, and broughte hym bounde, and delyuered hym vnto Poncyus Pilate the deputie. Thẽ Judas (which had betrayed hym) seeyng that he was condemned, repented hymselfe, and

brought agayne the.xxx.plates of siluer to the chief priestes and Elders, saying: I haue sinned betraying the innocente bloud. And they sayd: what is that to vs? See thou to that. And he caste downe the siluer plates in the temple, and departed, and went and hanged himself. And ỳ chief Priestes toke the siluer plates, and sayd: It is not lawful for to put them into the treasure, because it is the price of bloud. And they toke counsayle, and bought with them a potters fielde to bury straungers in. Wherefore the fielde is called Haceldema, that is, the field of bloud, vntyll thys day. Then was fulfylled that whiche was spoken by Jeremie the prophete, saying: and they tooke.xxx.syluer plates, the price of hym that was valued, whom they boughte of the chyldren of Israel, and gaue them for the potters fielde, as the Lorde appointed me. Jesus stode before the deputie, and the deputie asked hym, saying: Art thou the king of the Jewes? Jesus sayed vnto hym: thou sayest. And when he was accused of the chief priestes and elders, he aunswered nothing. Thẽ said pilate vnto him: hearest thou not how many witnesses they lai against thee? & he aunswered him to neuer a word: insomuch that the deputie merueiled greatly. At that feast, the deputie was wont to deliuer vnto the people a prisoner whom they woulde desyre. He had then a notable prysoner called Barrabas. Therfore whẽ they were gathered together, Pilate sayed: whether will ye that I geue loose vnto you, Barrabas, or Jesus whiche is called Christe? For he knew that for enuy they had deliuered him. Whẽ he was set down to geue iudgement, his wyfe sente vnto hym, saying: haue thou nothyng to doe with that iuste man. For I haue suffred thys day many thynges in my slepe, because of hym. But the chief priestes and elders perswaded the people that they should aske Barrabas, and destroy Jesus. The deputie aunswered, and sayd vnto them: whether of the twayne wil ye that I let loose vnto you? They said, Barrabas. Pilate said vnto thẽ: what shal I doe thẽ with Jesus, whiche is called Christ? They al sayd vnto hym: let him be crucified. The deputie sayd: what euil hath he done? but they cried

more

more saying, let him be crucified. When Pilate saw that he could preuayle nothing, but ỳ more busines was made: he toke water, & washed his handes before the people, saying: I am innocent of the bloud of this iust person, see ye. Then aunswered al the people, and sayd: hys bloud be on vs & on our childrē. Thē let he Barrabas loce vnto them & scourged Jesus, & deliuered him to be crucified. Then the souldiers of the deputie toke Jesus into the common hall, and gathered vnto him al the company, and thei stripped him, & put on him a purple robe, & platted a crowne of thornes, & put it vpon his head, & a rede in his right hand, and bowed the knee before him, and mocked him, saying: hayle king of the Jewes: and when they had spit vpon him, they toke the rede & smote him on the head. And after that they had mocked him, thei toke the robe of him again, & put his own raiment on him, & led hym away to crucifye hym. And as they came out, they found a man of Cirene (named Simō) hym they compelled to beare his crosse. And they came vnto the place which is called Golgotha, ỳ is to say (a place of dead mens sculles) and gaue him vinegre myngled with gall to drinke: & when he had tasted thereof, he woulde not drinke. Whē they had crucified him, they parted his garmentes & did cast lottes, that it myght be fulfilled which was spokē by the Prophete. They parted my garmentes among thē, and vpon my vesture did they cast lottes. And they sate and watched him there, & set vp ouer hys head the cause of hys death written. This is Jesus the king of the Jewes. Then were there two theues crucified with him, one on the right hand, and another on the left. They that passed by, reuyled him, wagging their heades, & saying: thou that destroyedst ỳ temple of god, & didst build it in three daies, saue thy self. If thou be the sonne of god come down frō the crosse. Likewise also the hye Priestes mocking him with the Scribes and Elders, sayd: he saued other, himself he cannot saue. If he bee the kyng of Israell, lette hym nowe come downe from the crosse, and we will belieue hym. He trusted in GOD, lette hym delyuer hym nowe, yf he wyll haue

him: for he sayd, I am the sonne of God. The theues also whiche were crucifyed with him, cast the same in his teeth. From the sixth houre was there darkenes ouer al the land vntyll the ninth houre. And aboute the ninth houre, Jesus cryed with a loud voyce, saying: Ely, Ely, lamasabathany: that is to say, my god my god, why hast thou forsaken me? Some of them that stode there, when they heard ỹ, sayde: This man calleth for Helyas. And streyght waye one of them ranne and toke a sponge, and whē he had filled it full of vineger, he put it on a rede, and gaue him to drynke. Other sayde: let be, let vs see whether Helyas will come and deliuer him. Jesus when he had cryed agayn with a loude voyce, yelded vp the gost. And behold, the vayle of the temple dyd rent in .ii. partes, from the top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Sainctes whiche slept, arose and wente out of the graues after hys resurreccion, and came into the holy citie, and appeared vnto many. When the Cēturion, and they that were with him watching Jesus, saw the earthquake, and those thinges whiche happened, they feared greatly, saying: Truely this was the sonne of god. And many weomen were there (beholdyng hym afarre of) which folowed Jesus from Galile, ministring vnto hym: Emong which was Mary Magdalene, & Mary the mother of James & Joses, and the mother of Zebedes childrē.

¶ Monday before Easter.

¶ The Epistle.

Esa. lxiii

WHat is he thys that cummeth from Edom, with red coloured clothes of Bosra (whiche is so costly cloth) and cummeth in so myghtely with all his strength? I am he that teacheth ryghteousenesse, and am of power to helpe. Wherfore then is thy clothyng redde, and thy rayment like his that treadeth in the wyne presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade down myne enemies in my wrath, and set my feete vpon them in myne indignacion:

indignacion: And theyr bloud shall bespryng my clothes, and so will I stayne all my rayment. For the day of vengeaunce is assigned in my heart, and the yeare whē my people shalbe delyuered is come. I loked aboute me, and there was no man to shewe me any helpe. I merueiled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnes sustayned me. And thus will I treade downe the people in my wrathe, and bathe them in my displeasure, and vpon the earth will I lay theyr strength. I will declare the goodnes of the Lord, yea and the prayse of the Lorde for all that he hath geuen vs, for the greate good that he hath done for Israel, whyche he hathe geuen them of hys owne fauor, and accordyng to the multitude of hys louing kindnes. For he sayd: these no doubt are my people, and no chrinking children, and so he was theyr sautour. In their troubles he was also troubled with them, & the Aungel that went furth from his presence, deliuered them. Of very loue and kindnes that he had vnto them, he redemed them. He hath borne them and caryed them vp, euer sence the worlde began. But after they prouoked him to wrath, and vexed hys holy mynde, he was theyr enemy, and fought agaynst them himselfe. Yet remembred Israel the olde time of Moyses and his people, saying: where is he that broughte them from the water of the sea, with them that fede hys shepe: where is he that hath geuen hys holye spiryte among them: he ledde them by the ryghte hād of Moses with his glorious arme, deuiding the water before them (wherby he gat himselfe an euerlastyng name:) he led them in the depe, as an horse is led in the playne, that they should not stumble as a tame beaste goeth in the fielde, & the breath geuen of God, geueth hym reste. Thus (O god) haste thou led thy people, to make thy selfe a glorious name withall. Loke downe then from heauen, & behold the dwellyng place of thy sāctuary, and thy glory. How is it that thy gelousy, thy strength, the multitude of thy mercyes, and thy louyng kindnes, will not be entreated of vs: yet art thou our father. For Abrahā knoweth vs not, neither is Israel acquaynted with vs. But thou lord art our father & redemer,

and thy name is euerlastyng, O lord, wherfore hast thou led vs out of thy way: wherfore hast thou hardned our hartes that we feare thee not: Be at one with vs agayne for thy seruauntes sake, and for the generacion of thyne heritage. Thy people haue had but a lytle of thy Sanctuary in possessiō: for our enemies haue trodē downe the holy place. And we were thyne from the beginning, when thou wast not theyr Lorde, for they haue not called vpon thy name.

The Gospell.

mar. xiiii

After two dayes was Easter, and the dayes of swete bread. And the hie priestes & the Scribes sought how they might take hym by craft, and put hym to death. But they said: not in the feast day lest any busines aryse among the people. And when he was in Bethany in the house of Simon the leper, euen as he sat at meate, there came a woman hauing an Alabaster box of oyntment, called Narde, that was pure and costly, & she brake the box and powred it vpon his head. And there were some that were not contente within themselues, and said: what neded this waste of oyntmente: for it might haue been solde for more then three hundreth pence, and haue been geuen vnto the poore. And they grudged agaynst her. And Jesus sayde: lette her alone, why trouble ye her. She hath done a good woorke on me: for ye haue poore with you alwayes, and whensoeuer ye wyll ye may doe them good: but me haue ye not alwayes. She hath done that she coulde, she came aforehande to annoynte my body to the burying. Verely I saye vnto you, wheresoeuer thys Gospell shal be preached throughout the whole world, this also that she hath done, shalbe rehearsed in remēbraūce of her. And Judas Iscarioth one of the twelue, went away vnto the hie Priestes to betraye hym vnto them. When they hearde that, they were glad, and promised that they woulde geue hym money. And he sought how he might conueniently betray hym. And the fyrst day of swete bread (when they offered

fered the Passeouer)his disciples said vnto hym:where wilt thou that we goe and prepare that thou mayst eate ỳ Passeouer ? And he sente furth two of his disciples,and sayde vnto them:goe ye vnto the citie,and there shall mete you a manne bearyng a pitcher of water, folow hym. And whithersoeuer he goeth in,say ye vnto the good mā of the house, the master saith, where is ỳ geast chaũber,where I shall eate ỳ Passeouer with my disciples ? And he will shewe you a great parlor paued and prepared,there make ready for vs. And hys disciples went furth,and came into the citie,and found as he had sayd vnto thē:and they made ready the Passeouer. And when it was now euentide, he came with the twelue. And as they sate at borde and did eate, Iesus sayd:verely I saye vnto you,one of you(that eateth with me) shall betraye me. And they beganne to be sory,and to saye to hym one by one:is it I ?and an other sayd:is it I ?he aunswered and sayd vnto them:it is one of the.xii.euen he that dippeth with me in the platter. The sonne of man truly goeth as it is writtē of him, but woe to that man by whom the sonne of man is betrayed:good were it for that manne,yf he had neuer been borne. And as they did eate, Iesus tooke bread,and when he had geuē thankes,he brake it,and gaue to them,and said:Take, eate,this is my body. And he toke the cup, and when he had geuen thankes,he toke it to them,& they al dranke of it. And he sayd vnto them:This is my bloud of the new testament, which is shed for many. Uerely I say vnto you, I wil drink no more of the fruite of the vine,vntil that day that I drinke it newe in the kyngdome of God. And when they had sayde grace,they went out to the mount Oliuete. And Iesus saith vnto them:all ye shalbe offended because of me this nyghte. For it is wrytten : I wyll smyte the shepeheard, & the shepe shalbe scattered : but after that I am rysen agayne , I wyll goe into Galile before you. Peter said vnto hym:and though all men bee offended,yet wyll not I. And Iesus sayeth vnto hym:verely I say vnto thee,that this day,euē in this night, before ỳ Cocke krow twise thou shalte denye me thre times, But he spake more vehementelye : no,yf I shoulde dye with

 thee,

thee, I wyll not denye thee: Lykewise also sayde they all. And thei came into a place which was named Gethsemane, and he sayd to hys disciples: sytte ye here whyle I goe aside & pray. And he taketh with him, Peter and James, & John, and beganne to waxe abashed and to be in an agony, & sayd vnto them: My soule is heauy euen vnto the death: tary ye here and watche. And he went furth a little, and fell downe flat on the ground and prayed, that if it wer possible, the houre might passe from hym. And he sayd: Abba father, all thinges are possible vnto thee, take away thys cup frō me: neuertheles, not as I wil, but that thou wylt be done. And he came and founde them slepyng, and sayeth to Peter: Symon, slepest thou? Couldest not thou watche one houre? watche ye & pray lest ye entre into temptacyon: the spirite truly is ready, but the flesshe is weake. And agayne he wente aside & prayed, and spake the same wordes. And he returned & found the aslepe agayne, for theyr eyes were heauy, neyther wyst they what to aunswere hym. And he came the thyrde tyme and sayde vnto them: slepe hencefurth and take youre ease, it is inough. The houre is come: beholde, the sonne of man is betrayed into the handes of sinners: Ryse vp, let vs goe. Loe, he that betrayeth me is at hand. And immedyatly whyle he yet spake, cometh Judas (whyche was one of the twelue) & with hym a greate noumber of people with swordes and staues, from the hie priestes, and Scribes, and Elders. And he that betrayed him, had geuen them a generall token, saying: whosoeuer I doe kisse, the same is he: take and leade him away warely. And assone as he was come, he goeth straight waye to him, and sayeth vnto hym: Master, Master, and kyssed hym: and they layed theyr handes on hym, and tooke hym. And one of them that stoode by, drewe oute a sworde, and smote a seruaunte of the hye Priestes, and cutte of hys eare. And Jesus aunswered and sayd vnto them: ye be come oute as vnto a thefe with swordes and staues, for to take me. I was dayly with you in the temple teachyng, and ye tooke me not: but these thynges come to passe that the Scripture shoulde bee fulfylled. And they all forsoke

him,

him, and ran away. And there folowed him a certayn yong man clothed in linnen vpon the bare: and the yong menne caught hym, and he left hys linnen garment, and fled from them naked. And they led Jesus awaye to the high prieſt of all, and with him came all the hye prieſtes, and the Elders, & the Scribes. And Peter folowed hym a great way of (euen till he was come into the palace of the hie Prieſt) and he ſate with the ſeruauntes, and warmed himſelfe at the fyre. And the hye prieſtes and al the counſell ſought for witnes againſte Jesu to put him to death, and found none: for many bare falſe witnes agaynſte hym, but theyr witneſſes agreed not together. And there aroſe certayne and broughte falſe witnes agaynſte hym, ſaying: we hearde hym ſaye, I wyll deſtroye this temple that is made with handes, and within three dayes, I will build another made without handes. But yet theyr witneſſes agreed not together. And the hye Prieſte ſtoode vp among them, and aſked Jesus, ſaying: aunſwereſt thou nothyng? Howe is it that theſe beare wytnes agaynſte thee? But he helde hys peace, and aunſwered nothyng. Agayne the hye Prieſt aſked hym, and ſayde vnto hym: Arte thou Chriſte the ſonne of the bleſſed? And Jesus ſayd: I am. And ye ſhall ſee the ſonne of man ſittyng on the ryght hand of power, and comyng in the cloudes of heauen. Then the hye Prieſt rent hys clothes, and ſayde: what neds we any further of witneſſes? ye haue heard blaſphemy, what thynke ye? And they all condemned hym to bee woorthye of deathe. And ſome beganne to ſpyt at hym, and to couer hys face, and to beate hym with fiſtes, and to ſaye vnto hym: Reade. And the ſeruauntes buffeted hym on the face. And as Peter was beneathe in the Palace, there came one of the wenches of the hieſt prieſte: and when ſhe ſawe Peter warmyng himſelf, ſhe loked on hym, and ſayd: waſt not thou alſo with Jesus of Nazareth? And he denied, ſaying: I know him not, nether wote I what thou ſayeſt. And he went oute into the porche, and the Cocke krewe. And a damoſel (when ſhe ſawe him) began agayne to ſay to thē that ſtode by: this is one of thē. And he denyed it agayn. And anone after, they

that

that stode by, sayd agayn vnto Peter: surely thou art one of thē, for thou arte of Galile, & thy speche agreeth therto. But he began to curse and to sweare, saying: I knowe not thys man of whom ye speake. And again the cocke krewe, and Peter remembred the woorde that Jesus had sayde vnto him: before the cocke krow twise, thou shalte denye me three times. And he began to wepe.

¶ Tuesday before Easter.

¶ The Epistle.

Esai. l. THe Lord god hath opened myne eare, therfore can I not say nay, neyther withdraw my selfe: but I offer my backe vnto the smiters, and my chekes vnto the nippers. I turne not my face from shame and spittyng, and the lord God shall helpe me: Therfore shal I not be confounded. I haue hardened my face lyke a flynte stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth me, who will then goe to lawe with me? Let vs stande one against another: yf there be any that wil reason with me, let him come here furth to me. Beholde, the lorde God standeth by me, what is he then that can condemne me? loe, they shalbe lyke as an old cloth, the moth shal eate them vp. Therfore, whoso feareth the lord among you, let hym heare the voyce of his seruaunt. Whoso walketh in darknes, and no light shineth vpon him, let him put his trust in the name of the lord, and hold him vp by his God: but take hede, ye all kyendle a fyre of the wrath of God, & stiere vp the coales: walke on in the glisteryng of your owne fyre, and in the coales that ye haue kyendled. Thys cometh vnto you from my hand, namely that ye shall slepe in sorowe.

¶ The Gospell.

Mat. xv. ANd anone in the dawnyng, the hye Priestes held a counsell with the Elders and the Scribes, and the whole congregacyon, and bound Jesus, & led hym awaye, and deliuered hym to Pylate. And Pilate asked hym: arte thou the kyng of the Jewes? and he answered, and sayde to hym: thou sayest it. And the hye priestes accused hym of manye thynges. So Pilate asked

hym

hym agayne, saying: aunswerest thou nothyng? Beholde howe manye thynges they laye to thy charge. Jesus aunswered yet nothyng, so that Pilate merueyled. At that feast Pylate dyd delyuer vnto them a pryesoner, whomsoeuer they woulde desyre. And there was one that was named Barrabas, whyche laye bounde with them that made insurrecyon: he had commytted murther. And the people called vnto hym, and beganne to desyre hym that he woulde doe accordyng as he had euer done vnto them. Pilate aunswered them, saying: wyl ye that I lette looce vnto you the kyng of the Jewes? for he knewe that the hye Pryestes had delyuered hym of enuy. But the hye pryestes moued the people that he shoulde rather delyuer Barrabas vnto them. Pilate aunswered agayne, and sayd vnto them: what wil ye ỳ I then doe vnto him, whō ye call the kyng of the Jewes? And they cryed againe, crucify him. Pilate sayd vnto them: what euill hath he done? And they cryed the more feruently, crucifie him. And so Pilate willyng to content the people, let looce Barrabas vnto them, and deliuered vp Jesus (when he had scourged hym) for to bee crucyfyed. And the souldyours ledde hym awaye into the common halle, and called together the whole multytude, and they clothed hym with purple, and they platted a crowne of thornes, and crowned hym withall, and began to salute hym: Hayle kyng of the Jewes. And they smote hym on the head with a reede, and dyd spytte vpon hym, and bowed their knees and worshypped him. And when they had mocked him, they toke the purple of him, and put his owne clothes on him, and led him out to crucyfye hym. And they compelled one that passed by, called Simon of Syrene (the father of Alexander and Rufus) which came out of ỳ field, to beare his crosse. And they brought hym to a place named Golgotha (whiche yf a man interprete) is the place of dead mens sculles: and they gaue hym to drynke, wyne mingled with mirrhe, but he receyued it not. And whē they had crucified him, they parted his garmentes, casting lottes vpon thē what euery mā should take. And it was about the thyrd houre, and they crucifyed him.

And

And the tytle of hys cause was wrytten. The kyng of the Jewes. And they crucifyed with hym two theues, the one on his ryght hand, & the other on his lefte. And the scripture was fulfilled, whiche saith: he was counted among the wicked. And they that wente by, rayled on hym, wagging theyr heades, and saying: A wretche, thou that destroyest the temple, and buldest it againe in three dayes, saue thy selfe and come downe from the crosse. Likewise also mocked him the hye Priestes among themselues with the Scribes, and sayd: he saued other men, himselfe he cannot saue. Let Christ the kyng of Israell descende nowe from the crosse, that we may see and beleue. And they that were crucyfyed with him, checked hym also. And whē the sixth houre was come, darknes arose ouer all the earthe, vntyll the ninth houre. And at the ninthe houre, Jesus cryed with a loude voyce, saying: Eloy, Eloy, lamazabathany: whiche is (if one interprete it) my God, my God, why hast thou forsaken me: And some of them that stode by, when they hearde that, sayd: beholde, he calleth for Helyas. And one ranne and fylled a sponge full of vinegre, and putte it on a reede, and gaue hym to drynke, saying: let hym alone, let vs see whether Helias wyll come and take hym downe. But Jesus cried with a loude voyce, and gaue vp the goste. And the vayle of the temple rente in two pieces from the top to the bottome. And when the Centurion (whiche stode before him) sawe that he so cryed, and gaue vp the gost, he sayd: truely this man was the sonne of God. There were also weomen a good waye of, beholdyng him: among whom was Mari Magdalene, and Mary the mother of James the litle, and of Joses, and Mary Salome (which also when he was in Galile, had folowed hym and ministred vnto him) and many other weomen, whyche came vp with hym to Jerusalem. And nowe when the euen was come (because it was the daye of preparyng that goeth before the Sabboth) Joseph of the citye of Aramathya a noble counsayloure, whyche also loked for the kyngdome of God, came and went in boldelye vnto Pylate, and begged of hym the bodye of Jesu. And Pilate meruayled that

he was

he was already dead, and called vnto him the Centurion, & asked of him whether he had been anye whyle dead. And when he knew the trueth of the Centurion, he gaue the bodye to Joseph, & he bought a lynnen cloth, and tooke hym down, & wrapped him in the linnen cloth, and layed him in a sepulchre that was hewen oute of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was layd.

Wednesday before Easter.

The Epistle.

WHereas is a testament, there must also (of necessitie) be the deathe of hym that maketh the testament. For the testament taketh autoritie when men are dead: for it is yet of no value, as long as he that maketh the testament is alyue: for whiche cause also, neither the fyrst testament was ordeyned without bloud. For when Moses had declared all the commaundement to all the people, accordyng to the lawe, he tooke the bloude of calues and of Goates, with water and purple wolle, and ysope, and sprinkled both the booke and all the people, saying: this is the bloude of the testament, whiche God hath appoynted vnto you. Moreouer, he sprinkled the tabernacle with bloud also, and all the ministryng vessels. And almost al thinges are by the law purged with bloud. and without shedding of bloude is no remission. It is nede then, that the similitudes of heauenlye thinges be purifyed with suche thynges: but that the heauenlye thinges themselues, be purifyed with better sacrifices thē are those. For Christe is not entred into the holye places that are made with handes (whiche are similitudes of true thynges) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the hye Priest entreth into the holy place euery yere with strange bloud: for then must he haue often suffred sence the worlde began. But now in ỹ ende of the world hath he appeared once, to put synne to flyght by the offeryng vp of hymselfe. And as

Hebr. 9.

it is

it is appointed vnto al mē ỳ thei shal once die, & thē cometh the iudgement: Euen so Christ was once offered to take away the sinnes of many, & vnto them that loke for him, shal he appeare agayn without sinne, vnto saluacion.

The Gospell.

Luk. xxii

The feast of swete bread drew nye, which is called Easter, and the hie Priestes and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose syrname was Iscarioth (which was of the nūber of the .xii.) & he went his way and commoned with the hie Priestes and officers, how he might betray him vnto thē. And they wer glad, and promised to geue hym money. And he consented, and sought opportunitie to betray him vnto them when the people wer away. Then came the day of swete bread whē of necessitie the passeouer must be offred. And he sent Peter and John, saying: Goe & prepare vs the passeouer, that we may eate. They sayde vnto hym: where wilt thou that we prepare? And he said vnto them: behold, when ye enter into the citie, there shal a mā mete you bearing a pitcher of water: him folow into the same house that he entreth in, and ye shal say vnto the good man of the house: the maister sayeth vnto thee, where is the geast chaumber where I shall eate the Passeouer with my disciples? And he shal shewe you a great parlour paued, there make ready. And they went and found as he had sayd vnto them, and they made readye the passeouer. And when the houre was come, he sate down, & the .xii. Apostles with him. And he sayd vnto them: I haue inwardly desyred to eate this passeouer with you, before ỳ I suffer. For I say vnto you: hēcefurth wil I not eate of it any more, vntil it be fulfilled in the kingdome of god. And he toke the cup, and gaue thankes, and sayd: Take thys, & deuide it among you. For I say vnto you: I wil not drinke of the fruite of this vine, vntil the kyngdome of God come. And he toke bread, & when he had geuē thankes, he brake it, and gaue vnto them, saying: This is my body whiche is

geuen

geuen for you: This doe in the remembraunce of me. Lykewyse also when he hadde supped, he tooke the cuppe, saying: Thys cuppe is the newe testamente in my bloude, whych is shedde for you. Yet beholde, the hande of hym that betrayeth me, is with me on the table. And truely the sonne of manne goeth as it is appoynted, but woe vnto that manne, by whom he is betrayed. And they beganne to enquyre among themselues, whyche of them it was that shoulde doe it. And there was a stryfe among them, whych of them should seme to be the greatest. And he sayd vnto them: the kynges of nacions reygne ouer them, and they that haue auctoryte vpon them, are called gracyous: but ye shall not so bee. But he that is greatest among you, shall bee as the yonger, and he that is chyefe shall bee as he that dooeth minyster. For whether is greater he ỹ sitteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they whyche haue bydden with me in my temptacyons. And I appoynte vnto you a kyngdome, as my father hath appoynted to me, that ye may eate and drynke at my table in my kyngdome, and sitte on seates iudgyng the twelue trybes of Israel. And the Lorde sayde: Simon, Simon, beholde, Sathan hathe desyred to syfte you, as it were wheate: But I haue prayed for thee, that thy fayth fayle not. And when thou arte conuerted, strength thy brethren. And he sayde vnto hym: LORDE, I am ready to goe with thee into pryesõ, and to death. And he said: I tell thee Peter, the cocke shall not crowe thys daye, tyll thou haue denied me thryse that thou knowest me. And he sayde vnto them: when I sente you without wallet, and scrip, and shoes, lacked ye any thyng? And they said, no. Thẽ said he vnto thẽ: but now he that hath a wallet, let him take it vp, and lykewise his scrip. And he that hathe no sweorde, let hym sel hys coate and bye one. For I saye vnto you, that yet thesame whiche is written, muste be perfourmed in me: euen among the wycked was he reputed: For those thinges whyche are written of me haue an ende. And they sayde: Lorde, beholde, here are two sweordes: and he sayde vnto them:

them: it is enoughe. And he came out, and went (as he was wonte) to mounte Oliuete. And the disciples folowed hym. And when he came to the place, he sayd vnto them: pray, lest ye fall into temptacion. And he gat himselfe from thē about a stones cast, and kneled downe and prayed, saying: Father, yf thou wilte, remoue this cup from me: Neuertheless, not my wyl, but thyne be fulfilled. And there appeared an Aūgel vnto him from heauen, comforting hym. And he was in an agonye, and prayed the longer, and hys sweate was lyke droppes of bloud, trickling downe to the ground. And when he arose from praier, and was come to his disciples, he fond them sleping for heauines, and he sayd vnto them: why slepe ye? Ryse and pray, leste ye fall into temptacyon. While he yet spake, behold, there came a cōpanye, and he that was called Judas, one of the twelue, went before them, and preaced nye to Jesus, to kysse hym. But Jesus sayde vnto him: Judas, betrayest thou the sonne of manne with a kysse? When they whiche were about him sawe what would folow, they sayde vnto hym: Lord, shal we smyte with the sworde? And one of them smote a seruaunte of the hie priestes, and strake of his ryght eare? Jesus answered and sayd: suffre ye thus farre forthe. And when he touched his eare, he healed hym. Then Jesus sayde vnto the hye pryestes, and rulers of the temple, and the elders, whyche were come to hym: Ye bee come out as vnto a theefe, with swordes and staues. When I was dayly with you in the Temple, ye stretched forthe no handes againste me: but this is euen your verye houre, & the power of darkenes. Then toke they hym and ledde him, and brought him to the hie priestes house. But Peter folowed afarre of. And when they had kindled a fyre in the middes of the palace, and were sette downe together, Peter also satte downe among them. But when one of the wenches beheld him, as he sat by the fyre (and loked vpon him) she said: this same felow was also with him. And he denied him, saying: woman, I know hym not. And after a litle whyle, another sawe hym, and sayd: thou art also of them. And Peter sayde: man I am not. And aboute the space of an houre after,

after, another affyrmed, saying: verely thys felowe was with him also, for he is of Galile. And Peter sayed: man, I wote not what thou sayest. And immediately while he yet spake, the Cocke krewe. And the lord turned backe and loked vpon Peter. And Peter remembred the woorde of the Lord, how he had sayd vnto hym: before the Cocke krowe, thou shalt denie me thrise: and Peter went out & wept bitterly. And the men that tooke Jesus, mocked him, & smote him: and when they had blindfolded him, thei stroke him on the face, and asked him, saying: Areade, who is he ỹ smote thee: And many other thinges despitefully said they against hym. And as soone as it was day, the Elders of the people, and the hie Priestes and Scribes, came together, and led hym into theyr counsel, saying: Art thou very Christ: tel vs. And he said vnto them: If I tell you, ye wil not beleue me: & if I aske you, you wil not aunswere, nor let me goe: hereafter shall the sonne of man sit on the right hand of the power of God. Then sayed they all: Art thou then the sonne of God: he sayd: Ye saye that I am. And they sayd: what nede we of any further witnesse: For we oure selues haue heard of his own mouth.

Thursday before Easter.

The Epistle.



This I warne you of, & commend not, ỹ ye come not together after a better maner, but after a worse. For first of all, when ye come together in the congregacion, I heare that there is discencyon among you, and I partlye beeleue it. For there muste bee sectes among you, that thei which are perfecte among you, may be knowen. When ye come together therefore into one place, the Lordes supper cannot bee eaten, for euerye manne beginneth afore to eate his owne supper. And one is hungrye, and another is dronken. Haue ye not houses to eate and drinke in: despise ye the congregacyon of God, and shame them that haue not: what shall I say vnto you: shall I prayse you: In thys I prayse

1. Cor. 11.

you not. That whyche I deliuered vnto you, I receiued of the lord. For the lord Jesus, the same night in which he was betrayed, tooke bread, and when he had geuen thankes, he brake it, and said. Take ye and eate, this is my body which is broken for you. This doe ye in the remembraunce of me. After the same maner also, he tooke the cuppe when supper was done, saying: this cuppe is the new Testament in my bloud. This doe, as oft as ye drinke it in remembraunce of me. For as often as ye shall eate this bread, & drinke of this cup, ye shal shewe the Lordes death til he come. Wherefore, whosoeuer shal eate of this bread, and drinke of this cup of the lorde vnworthely, shalbe giltie of the body and bloud of the lord. But let a man examine himselfe, & so let hym eate of the bread and drinke of the cuppe. For he that eateth and drinketh vnworthely, eateth and drinketh his own damnacion, because he maketh no difference of the Lordes bodye. For this cause many are weake and sicke among you, and many slepe. For if we had iudged our selues, we shoulde not haue been iudged. But when we are iudged of the Lorde, we are chastened, that we should not bee damned with the worlde. Wherefore my brethren, when ye come together to eate, tary one for another. If any man hungre, let him eate at home, that ye come not together vnto condemnacyon. Other thynges wyl I set in ordre when I come.

¶ The Gospell.

Luk. xxiii. THe whole multitude of them arose, and lead hym vnto Pilate. And they began to accuse hym, saying: we founde this felowe peruerting the people, and forbidding to pay tribute to Cesar, saying ỹ he is Christ a kyng. And Pylate apposed hym, saying: arte thou the king of the Jewes? he aunswered hym, and sayed: thou sayest it. Then said Pilate to the hie priestes & to the people: I find no fault in thys man. And they were ỹ more fierce, saying: he moueth the people, teaching throughoute al Jury, & began at Galile euen to this place. Whē Pilate heard mencion of Galile, he asked whether the man were of Galile. And assone as he knewe ỹ he belonged vnto Herodes

rodes iurisdiction, he sent him to Herode, whiche was also at Jerusalem at that tyme. And when Herode saw Jesus, he was exceding glad, for he was desyrous to see hym of a long season, because he had heard many thinges of him, and he trusted to haue seen some miracles done by him. Then he questioned with hym many wordes. But he aunswered hym nothyng. The hie Priestes and Scribes stoode furth and accused him strayghtly. And Herode with the men of warre, despised hym. And when he had mocked hym, he arayed him in white clothing, and sent him again to Pilate. And the same daye Pilate and Herode were made frendes together. For before they were at variaunce. And Pilate called together the hie priestes, & the rulers, & the people, and said vnto thē: ye haue brought this mā vnto me, as one that peruerteth ỹ people: and behold, I examine him before you, and find no fault in this man of those thynges wherof ye accuse him, no nor yet Herode. For I sent you vnto hym, and loe, nothyng worthy of death is doone vnto him: I wyl therfore chasten him, & let him lose. For of necessitie he must haue let one lose to them at ỹ feaste. And al the people cryed at once, saying: away with him, & deliuer vs Barrabas, whiche for a certaine insurrection made in the citie, and for a murther, was cast into prison. Pilate spake agayne vnto them, willing to lette Jesus loose. But they cryed, saying: Crucifie hym, Crucifie hym. He sayed vnto them the third tyme: what euill hath he done? I fynde no cause of death in hym: I wyll therefore chasten hym and lette hym goe. And they cryed with loude voyces, requiring that he myghte be Crucified. And the voyces of them, and of the hye prystes preuayled. And Pilate gaue sentence that it shoulde be as they required, & he let loose vnto them, him that (for insurrection and murther) was cast into prison, whom they had desired: & he deliuered to them Jesus, to doe with him what they would. And as they led hym awaye, they caught one Simon of Cyrene coming out of the field: and on hym layed they the crosse, ỹ he might beare it after Jesus. And there folowed him a great company of people, & of women,

whiche bewayled and lamented hym. But Jesus turned backe vnto thē, and said: ye daughters of Jerusalem, wepe not for me, but wepe for your selues and for youre children. For behold, the daies wil come, in the whiche they shal say: Happy are the baren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begyn to say to the mountaines, fal on vs: & to the hilles, couer vs. For if they doe this in a greene tree, what shall be doone in the drye? And there were two euil doers led with him to be slayn. And after that they were come to the place (which is called Caluarie) there they crucified him & the euill dooers: one on the ryght hand, and the other on the left. Then sayd Jesus: father forgeue thē, for they wote not what they doe. And they parted hys rayment, and cast lottes. And the people stode and beheld. And the rulers mocked hym with thē, saying: he saued other men, let him saue hymselfe if he bee very Christ the chosen of God. The souldiers also mocked hym, and came and offred him vineger, and said: if thou be the king of Jewes, saue thy selfe. And a superscripcion was written ouer him, with letters of Greke, and Latin, & Hebrue: This is the king of the Jewes. And one of the euill doers, which were hanged, rayled on him, saying: If thou be Christ, saue thy selfe & vs. But the other aunswered and rebuked hym, saying: feareſt thou not god, seing thou art in the same damnacyon? we are righteously punyshed, for we receue according to our dedes: but this man hath done nothing amisse. And he said vnto Jesus: Lord, remembre me when thou comeſt into thy kingdome. And Jesus sayd vnto hym: verely I say vnto the, to day shalt thou be with me in paradyse. And it was aboute the sixth houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sunne was darkened, and the vayle of the Temple did rente, euen throughe the middes. And when Jesus had cryed with a loude voyce, he sayd: Father, into thy handes I commend my spirite. And when he thus had said, he gaue vp the goste. When the Centurion sawe what had hapned, he glorified God, saying: verely this was a righteous

teous man. And al the people that came together to se that sight, and saw the thynges which had hapned, smote theyr brestes & returned. And al his acquaintaunce, & the women that folowed hym from Galile, stoode afarre of beholdyng these thinges. And behold, there was a mā named Joseph, a counsaylor, and he was a good man & a iust: the same had not consented to the counsail and dede of thē, which was of Aramathia, a citie of the Jewes, which same also wayteth for the kingdom of God: he went vnto Pilate & begged the body of Jesus, and toke it down. and wrapped it in a linnē cloth, and layed it in a sepulchre that was hewen in stone, wherein neuer man beefore had been layd. And that daye was the preparing of the Sabboth, and ỹ Sabboth drewe on. The women that folowed after, which had come wyth him from Galile, beheld the sepulchre, and howe hys bodye was layd. And they returned, and prepared swete Odours and ointmentes, but rested on the Sabboth day, according to the commmaundement.

¶ On good Fridaye.

¶ The Collectes.

ALmightie god, we beseche thee graciously to beholde thys thy famely, for the which our Lord Jesus Christ was contented to bee betrayed, and geuen vp into the handes of wicked men, and to suffre death vpon the crosse: who lyueth and reygneth. &c.

ALmightie and euerlasting god, by whose spirite the whole body of the Church is gouerned and sanctified: receiue our supplicaciōs & praiers, which we offre beefore thee for al estates of men in thy holy congregaciō, that euery membre of the same in his vocaciō & ministerie, maye truely & godly serue thee: through our Lord Jesus Christ.

MErcifull God, who haste made all men, and hatest nothing that thou hast made, nor wouldst the death of a synner, but rather that he shoulde be conuerted and lyue: haue mercy vpon all Jewes, Turkes, Infidels, and Heretykes, and take from them all ignorance, hardnesse of hearte, and contempte of thy woorde. And so fetche

them home blessed Lord, to thy flocke, that they may be saued among the remnaunte of the true Israelites, and bee made one folde, vnder one shepeheарde Jesus Christe oure Lord: who lyueth and reygneth. &c.

¶ The Epistle.

Hebr. x. THe law (which hath but a shadow of good thiges to come, and not the very fashion of thinges themselues) can neuer with those sacrifices which they offre yeare by yeare continuallye, make the commers thereunto perfit. For would not then those sacrifices haue ceased to haue been offred, because that the offerers once purged should haue had no more conscience of synnes? Neuertheless, in those sacrifices is there mencion made of synnes euery yeare. For the bloud of Oxen & Goates can not take away synnes. Wherfore, when he cometh into the world, he sayth: Sacrifice and offering thou wouldest not haue, but a body hast thou ordeyned me. Burnt offeringes also for synne hast thou not allowed. Then sayed I: loe, I am here. In the beginning of the boke it is written of me, that I should doe thy wil, O God. Aboue, when he saieth: Sacrifice and offeryng, and burnt sacrifices, and synne offeringes thou wouldeste not haue, neyther haste thou allowed them (which yet are offered by the lawe) then said he: loe, I am here to doe thy wyll, O God: he taketh away the fyrste to establishe the latter: by the whiche wyll, we are made holy, euen by the offeryng of the body of Jesu Christ once for al. And euery Priest is ready daily, ministring and offeryng often tymes one maner of oblacyon, whiche can neuer take awaye synnes. But thys man, after he hath offered one sacrifice for synnes, is sette downe for euer on the ryghte hande of God, and from henceforth tarieth tyl his foes be made his footestole. For with one offeryng hath he made perfecte for euer, them that are sanctified. The holye goste hymselfe also beareth vs recorde, euen when he tolde before: This is the Testament that I wyl make vnto the. After those dayes (sayeth the Lorde) I wyll put my lawes

in

in their heartes, and in their myndes will I wryte them, and their sinnes and iniquities will I remember no more. And where remission of these thynges is, there is no more offering for sinnes. Seeing therefore brethren, that by the meanes of the bloud of Jesu, we haue libertie to entre into the holy place, by the newe and liuing way, whiche he hath prepared for vs through the vayle (that is to saye, by hys flesshe.) And seing also that we haue an hye prieste which is ruler ouer the house of God, let vs drawe nye with a true heart in a sure fayth, sprynkled in our heartes from an euil conscience, & washed in our bodies with pure water: lette vs kepe the profession of our hope, without wauering (for he is faythfull that promised) and let vs consider one another, to the intent that we maye prouoke vnto loue, and to good workes, not forsaking the felowshyp that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nye.

¶ The Gospell.

When Jesus had spoken these woordes, he went forth with his disciples ouer the broke Cedron, where was a garden, into the which he the entred with hys disciples. Judas which also betrayed him, knewe the place: for Jesus oftimes resorted thither with hys Disciples. Judas then after he had receiued a bond of men (& ministers of the hye Priestes and Pharisees) came thither with lanternes, & firebrandes and weapons. And Jesus knowing al thinges that should come on him, went furth & sayd vnto them: whom seke ye? They aunswered him: Jesus of Nazareth. Jesus sayd vnto them: I am he. Judas also whiche betrayed him, stoode with the. Assone then as he had sayde vnto them, I am he, they went backeward, and fell to the grounde. Then asked he them agayne: who seke ye? They sayde, Jesus of Nazareth. Jesus aunswered: I haue tolde you that I am he. If ye seke me, therfore let these goe their way, that the saying myght be fulfylled whiche he spake. Of them whiche thou Joh. xviii

gaueſt me, haue I not loſt one. Thē Simon Peter hauing a ſweord, drew it, and ſmote the hye Prieſtes ſeruaunte, & cut of his right eare. The ſeruaūtes name was Malchus. Therfore ſayth Jeſus vnto Peter, put vp thy ſweord into the sheath: shal I not drinke of the cuppe which my father hath geuen me? Then the companye and the captayne, and the miniſters of the Jewes, toke Jeſus, and bounde hym, and ledde him awaye to Annas fyrſt, for he was father in lawe to Cayphas, which was the hye Prieſt theſame yere. Cayphas was he that gaue counſell to the Jewes, that it was expedient that one man ſhould dye for the people. And Symon Peter folowed Jeſus, and ſo dyd another Diſciple: that Diſciple was knowen to the hye Prieſt, and went in with Jeſus vnto the palace of the hye Prieſte. But Peter ſtoode at the dooze without. Then wente out that other Diſciple (whiche was knowen to the hye Prieſte) and ſpake to the Damoſell that kept the doze, and brought in Peter. Then ſayd the Damoſel that kept the dooze vnto Peter. Art not thou alſo one of this mās diſciples? he ſaid: I am not. The ſeruaūtes and miniſters ſtode there, which had made a fyre of coales: for it was colde, and they warmed themſelues. Peter alſo ſtoode among them and warmed himſelfe. The hye Prieſt then aſked Jeſus of his Diſciples, and of his doctrine. Jeſus aunſwered him: I ſpake openlye in the worlde: I euer taughte in the Synagogue, and in the Temple whither all the Jewes haue reſorted, and in ſecrete haue I ſayd nothyng. Why aſkeſt thou me? Aſke them which heard me, what I ſaid vnto thē. Behold, they can tell what I ſayde. When he had thus ſpoken, one of the miniſters which ſtoode by, ſmote Jeſus on the face, ſaying: Aunſwereſt thou the hye Prieſt ſo? Jeſus aunſwered him: If I haue euill ſpoken, beare witnes of the euill: But if I haue wel ſpoken, why ſmyteſt thou me? And Annas ſente hym bounde vnto Cayphas the hye Prieſt. Symon Peter ſtode and warmed himſelf. Then ſaid they vnto him. Art not thou alſo one of his diſciples? He denyed it, & ſayd: I am not. One of the ſeruaūtes of the hie Prieſtes,

(his

(his cosin, whose eare Peter smote of) sayde vnto hym: dyd not I see thee in the garden with him? Peter therefore denyed agayn, and immediatly the Cocke krewe. Then ledde they Jesus from Cayphas, into the hall of iudgement. It was in the morning, and they thēselues went not into the iudgement hall, lest they shoulde be defyled, but that they might eate the Passouer. Pilate then went out to them, and sayde: what accusacion bryng you agaynst thys man? They aunswered, and sayde vnto hym. Yf he were not an euyll doer, we woulde not haue delyuered hym vnto thee. Then sayde Pilate vnto them: take ye him and iudge hym after your owne lawe. The Jewes therefore sayde vnto hym: It is not lawefull for vs to putte anye man to death, that the woordes of Jesus myghte bee fulfylled, whiche he spake, signifying what death he shoulde dye. Then Pilate entred into the iudgemente hall agayn, and called Jesus, and sayde vnto hym. Art thou the kyng of the Jewes? Jesus aunswered: sayest thou that of thy selfe, or dyd other tell it thee of me? Pilate aunswered: Am I a Jewe? Thine owne nacion and hye priestes haue deliuered thee vnto me: what hast thou doone? Jesus aunswered: my kyngdome is not of thys woorlde: if my kyngdome were of thys woorlde, then woulde my ministers surelye fyghte, that I shoulde not bee deliuered to the Jewes: but nowe is my kingdome not from hence. Pilate therfore sayde vnto hym: Arte thou a kyng then? Jesus aunswered: thou sayest that I am a kyng. For this cause was I borne, & for this cause came I into the woorld, that I should beare witnes vnto the truth. And all that are of the trueth, heare my voyce. Pilate sayd vnto him: what thing is truth? And when he had sayd this, he went out agayn vnto the Jewes, and sayeth vnto them: I fynde in hym no cause at all. Ye haue a custome that I should deliuer you one loose at Easter: will ye that I loose vnto you the king of the Jewes? Then cried they all agayn, saying: Not him, but Barrabas, the same Barrabas was a murtherer. Then Pilate toke Jesus therfore, & scourged him. And the souldiours wounde a crowne of thornes,

and

and putte it on his head. And they did on him a purple garment, and came vnto him, & said: Hayl king of the Iewes, and they smote him on the face. Pilate went furth agayn, and sayde vnto them: beholde, I bryng him foorth to you, that ye maye know that I find no faulte in him. Thē came Iesus foorthe wearyng a crowne of thorne, and a robe of purple. And he saith vnto them: behold the man. When the Priestes therfore and the ministers sawe hym, they cryed, Crucifye him, Crucifye him. Pylate saieth vnto them: take ye hym and Crucifye hym, for I fynde no cause in hym. The Iewes aunswered him: we haue a lawe, and by oure lawe he oughte to dye, because he made hymselfe the sonne of GOD. When Pylate hearde that saying, he was the more afraid, and went againe into the iudgement hall, and sayde vnto Iesus: whence art thou? But Iesus gaue hym none aunswere. Then sayde Pylate vnto hym. Speakest thou not vnto me? knowest thou not that I haue power to crucifye thee, & haue power to looce thee? Iesus aūswered: Thou couldest haue no power at all agaynst me, excepte it were geuen thee from aboue: Therfore he that deliuered me vnto thee, hath the more sinne. And frō thencefoorth sought Pilate meanes to looce hym: but the Iewes cryed, saying: if thou let him goe, thou art not Ceasars frend: for whosoeuer maketh himselfe a kyng, is agaynst Ceasar. Whē Pilate heard that saying, he brought Iesus furth, & sat down to geue sentence in a place ỹ is called the pauement, but in the Hebrue tongue, Gabbatha. It was the preparyng day of Easter, aboute the sixth houre. And he sayeth vnto the Iewes: behold your kyng. They cryed, saying: away with him, away with him, crucifye him. Pylate sayth vnto them: shal I crucifye your king? The hye Priestes aunswered: we haue no king but Ceasar. Then deliuered he him to them to be crucifyed. And they toke Iesus and led hym awaye, and he bare his crosse, and wente foorth into a place whiche is called the place of dead mens sculles: but in Hebrue Golgotha: where they crucifyed him, and two other with him, on eyther syde one, and Iesus in the myddest. And Pylate

wrote a tytle and put it vpon the crosse. The writyng was, Jesus of Nazareth kyng of the Jewes. Thys tytle readde many of the Jewes: for the place where Jesus was crucyfyed, was nere to the citie. And it was written in Hebrue, Greke, and Latin. Then sayd the hye prieſtes of the Jewes to Pilate: write not kyng of the Jewes, but that he sayde: I am kyng of the Jewes. Pilate aunswered: what I haue written that: I haue written. Then the souldiers, when they had crucifyed Jesus, tooke hys garmentes, and made foure partes, to euery souldier a parte, and also hys coate. The coate was without seame, wroughte vpon throughoute. They sayde therfore among themselues: let vs not deuide it, but cast lottes for it who shall haue it, that ꝑ scripture might be fulfylled, saying: They haue parted my raymente among them, and for my coate did they cast lottes. And the souldiers dyd suche thynges in dede. There stode by the crosse of Jesus, hys mother, and hys mothers sister, Mary the wyfe of Cleophas, and Marye Magdalene. When Jesus therefore saw his mother, and the diſciple, whom he loued, stãding, he sayth vnto his mother: woman, behold thy sonne. Then said he to the diſciple: beholde thy mother. And from that houre the diſciple toke her for hys owne.

After theſe thynges, Jesus knowyng that all thynges were nowe perfourmed, that the scripture might bee fulfylled, he sayeth: I thyrſte. So there stoode a veſſell by full of vynegre: therefore they fylled a sponge with vinegre, and wounde it aboute with Iſope, and put it to his mouthe. Aſſoone as Jesus then receyued of the vynegre, he sayd: It is fynished, and bowed his head, and gaue vp the ghoſte. The Jewes therfore, because it was the preparyng of the Sabbothe, that the bodies should not remayne vpon the Crosse on the Sabboth daye (for that Sabboth daye, was an hye daye) beſoughte Pilate that theyr legges myghte bee broken, and that they mighte bee taken downe. Then came the souldiers and brake the legges of the fyrſt, and of the other which was crucified with him. But when they came to Jesus, and sawe that he was dead already, they brake not hys

legges:

legges: but one of the souldiours with a speare thruste hym into the syde, and forthwith there came out bloud & water. And he that sawe it bare record, and his record is true. And he knoweth that he sayeth true, that ye myght beleue also. For these thynges were done that the scripture shoulde bee fulfylled: ye shall not breake a bone of hym.

And agayne another scripture sayeth: they shal loke vpon him whom they haue pearsed. After this, Joseph of Aramathia (whych was a disciple of Jesus, but secretely for feare of the Jewes) besought Pilate that he might take downe the body of Jesus. And Pilate gaue him licence. He came therfore & toke the body of Jesus. And there came also Nichodemus (which at the beginning came to Jesus by night) and brought of Myrre and Aloes mingled together, aboute an hundreth pounde weight. Then toke they the body of Jesus, and wounde it in linnen clothes with the Odours, as the maner of the Jewes is to burye. And in the place where he was crucifyed, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layde: There layde they Jesus therefore because of the preparing of the Sabbothe of the Jewes, for the Sepulchre was nye at hande.

¶ Easter Euen.

¶ The Epistle.

1. Pete. iii

IT is better (yf the wyll of God be so) that ye suffre for well doyng then for euyll doyng. For asmuche as Christ hath once suffred for synnes, the iuste for the vniuste, to bryng vs to God: and was kylled as perteyning to the fleshe, but was quickened in the spirite. In whiche spirite he also wente and preached to the spirites that were in prison, whyche sometyme had been disobediente, when the long sufferyng of God was once loked for, in the dayes of Noe, whyle the Arke was a preparyng: wherein a fewe, that is to saye, eyghte soules were saued by the water, lyke as Baptisme also nowe saueth vs: not the puttyng awaye of the fylthe of the fleshe, but in that a good conscyence consenteth to GOD by the resurreccyon

of

of Jesus Christ, which is on the right hand of God, and is gone into heauen: Aungels, powers, and mighte, subdued vnto hym.

¶ The Gospell.

WHen the euen was come, there came a riche mā of Aramathia, named Joseph, which also was Jesus disciple. He went vnto Pilate and begged the body of Jesus. Then Pilate cōmaunded the body to be delyuered. And whē Joseph had taken the body, he wrapped it in a cleane linnen cloth, & laid it in his new toumbe, which he had hewen out, euen in the rocke, & rolled a great stone to ẏ doze of the Sepulchze, & departed. And there was Mary Magdalene and the other Mary, sitting ouer agaynst the Sepulchze. The next daye that foloweth the day of pzeparing, the high Pziestes and Pharisei̇s came together vnto Pylate, saying: Sir, we remembze ẏ this deceiuer saied while he was yet alyue: After thzee dayes I wil rise again. Commaunde therefoze that the Sepulchze bee made sure vntyll the thyzd day, lest his disciples come and steale him away, and say vnto the people, he is risē from the dead: and the last errour shalbe wozse then the fyzst. Pilate said vnto them: ye haue a watche, goe youre waye, make it as sure as ye can. So they went and made the Sepulchze sure with the watchemen and sealed the stone. Mathew xxvii.

¶ Easter daye.

At mozning pzayer, in stede of the Psalme. O come let vs. &c. These Anthemes shalbe song oz sayd.

CHzyste rysing agayne from the dead, nowe dyeth not. Death from hencefozth hath no power vpon hym. Foz in that he dyed, he dyed but once to put away synne: but in that he liueth, he liueth vnto god. And so likewise, counte youre selues dead vnto sinne, but liuing vnto God, in Chzist Jesus our Lozd.

CHzist is rysen agayne the first fruites of thē that slepe: foz seeing that by man came death, by man also cometh the resurreccion of the dead. Foz as by Adam all men doe

doe dye, so by Christ, al men shalbe restored to lyfe.

¶ The Collecte.

ALmightie god, which through thy only begotte sonne Jesus Christ, haste ouercome death, and opened vnto vs the gate of euerlasting life: we humbly beseche thee, that as by thy special grace preuenting vs, thou doest put in our mindes good desires: so by thi cõtinual helpe, we may bring the same to good effect, through Jesus Christ our lord: who liueth and reigneth. &c.

¶ The Epistle.

Colla. iii. IF ye be risen again with Christ, seke those thinges which are aboue, where Christ sitteth on ỹ right hande of God. Sette youre affection on heauenly thinges, and not on earthly thynges. For ye are dead, and your lyfe is hid with Christ in god. Whensoeuer Christ (which is our lyfe) shal shew him selfe, then shall ye also appeare with him in glory. Mortifie therfore your earthy membres, fornication, vnclennesse, vnnatural luste, euil concupiscence, and couetousnes, whiche is worshippyng of Idols: for whiche thynges sake, the wrath of god vseth to come on the childzen of vnbeliefe, among whom ye walked sometyme when ye lyued in them.

¶ The Gospell.

John. xx. THe first day of ỹ Sabbothes came Mary Magdalen early (whẽ it was yet darke) vnto the Sepulchre, and sawe the stone taken awaye from the graue. Then she ranne and came to Simon Peter, and to the other disciple whom Jesus loued, and sayth vnto thẽ: they haue taken away the Lord out of the graue, and we cannot tell where they haue layd hym. Peter therfore wente forth, and that other disciple, and came vnto the Sepulchre. Thei ranne both together, & that other disciple dyd outrunne Peter, and came first to the Sepulchre. And whẽ he had stouped down, he saw the linnen clothes lying, yet wente he not in. Then came Simon Peter folowing him, & wente into the Sepulchre, & sawe the linnen clothes lye, & the napkin that was about his head, not lying wyth the

the linne clothes, but wrapped together in a place by it selfe. Then went in also that other disciple whiche came firste to the Sepulchre, & he saw & beleued. For as yet they knewe not the Scripture that he should rise agayne from death. Then the disciples went away agayne to their own home.

¶ Monday in Easter weke.

¶ The Collecte.

ALmightie god, which through thy only begotten sone Jesus Christ, hast ouercome death, & opened vnto vs the gate of euerlasting life: we humbly beseche thee, that as by thy spectall grace preuenting vs, thou doest put in oure mindes good desires: so by thy cõtinual helpe, we may bring thesame to good effect, through Jesus Christ our lord: who liueth and reigneth. &c.

¶ The Epistle.

PEter opened his mouth, and sayd: of a truth I perceyue that there is no respecte of persons with God: but in all people, he ỹ feareth him & worketh righteousnes, is accepted with hym. Ye know the preaching that god sent vnto the children of Israel, preaching peace by Jesus Christ which is Lord ouer all thynges: which preaching was publyshed throughout al Jewry (& began in Galile, after the Baptisme which John preached) howe God annointed Jesus of Nazareth with the holy gost, and with power. Whiche Jesus went about dooing good, and healing al that were oppressed of the deuil, for God was with him. And we are witnesses of all thynges which he did in the lande of the Jewes, and at Jerusalem, whom they slewe and hanged on tree. Him God raysed vp the thyrde daye and shewed hym openly, not to al the people, but to vs witnesses (chosen before of god for thesame intente) whiche dyd eate and drinke with him after he arose frõ death. And he cõmaũded vs to preache vnto the people, and to testifie that it is he whiche was ordeyned of god to be the iudge of the quicke and the dead. To him geue al the prophetes witnesse, that through Acte. x.

through his name, whosoeuer beleueth in him, shal receiue remission of synnes.

¶ The Gospell.

Lu. xxiiii. BEholde, two of the disciples wente that same daye to a towne called Emaus, which was frō Jerusalem about. lx. furlonges: and they talked together of all the thynges that had happened. And it chaunced while they commoned together and reasoned, Jesus himselfe drewe nere, and went with thē. But their eies were holden that they should not knowe him. And he sayd vnto them: what maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) aunswered and sayd vnto him: art thou only a straunger in Jerusalē, and hast not knowen the thinges whiche haue chaunced there in these dayes? he sayd vnto them: what thinges? And they sayd vnto hym: of Jesus of Nazareth, whiche was a Prophete, mightie in dede & worde before God and al the people: and how the hie Priestes and our rulers deliuered him to be condemned to death, and haue crucified him. But we trusted that it had been he, which should haue redemed Israel. And as touching al these thynges, to daye is euen the thyrd daye that they were done. Yea and certayne weomen also of our company made vs astonied, whiche came earlye vnto the Sepulchre, and founde not his body: & came, saying that they had seen a vision of Aungels, which sayd that he was alyue. And certayne of them whiche were with vs, wente to the Sepulchre, and founde it euen so as the weomen had sayed, but hym they sawe not. And he sayed vnto them: O fooles and slowe of hearte, to beleue all that the Prophetes haue spoken. Ought not Christ to haue suffered these thinges, and to entre into his glory? And he began at Moyses and al the Prophetes, and enterpreted vnto them in al scriptures whiche were written of him. And they drewe nye vnto the towne whiche they wentē vnto. And he made as though he would haue gone further. And they constrained hym, saying: Abide with vs, for it draweth towardes

nighte,

night, & the day is farre passed: And he went in to tary with them. And it came to passe as he sate at meate with them, he toke bread & blessed it, and brake, and gaue to thē. And theyr iyes were opened, and they knew him, and he vanished oute of their sight. And they sayd betwene thēselues: did not oure heartes burne within vs while he talked with vs by ỳ way, and opened to vs the Scriptures? And they rose vp ỳ same houre and returned to Ierusalem, and founde the eleuen gathered together, and them that were with them, saying: the Lord is risen in dede, and hath appeared to Simon. And they tolde what thinges were done in the waye, & how they knew hym in breakyng of bread.

Tuesday in Easter weke.

The Collecte.

ALmighty father, which hast geuē thy only sonne to die for oure synnes, and to ryse agayn for our iustificacion: Graunt vs so to put away the leauen of malice and wyckednes, that we may alway serue thee in pureness of lyuing and trueth: through Iesus Christ our Lord.

The Epistle.

YE men and brethren, Children of the generacion of Abraham, and whosoeuer amōg you feareth god: to you is this woord of saluacio sent. For the inhabiters of Ierusalem and theyr rulers, because they knew hym not, nor yet the voyces of the Prophetes, whiche are read euerye Sabboth daye, they haue fulfylled them in condemning hym. And when they founde no cause of deathe in hym, yet desyred they Pilate to kyll hym. And when they had fulfilled al that wer written of him, they toke him down from the tree, and put him in a Sepulchre. But God rayled hym agayne from deathe the thyrde daye, and he was seene many dayes of them whiche went with hym from Galile to Ierusalem, whyche are witnesses vnto the people. And we declare vnto you, howe that the promise) whiche was made vnto the fathers) god hath fulfilled vnto their children, (euē vnto vs) in that he raised vp Iesus agayne. Euen as it is wrytten in the second Psalme: thou arte my sonne, thys day Actes xiii

haue I begotten thee. As concerning that he rayled hym vp from death, now nomore to returne to corrupcion, he sayde on this wyse. The holy promises made to Dauid, wyll I geue faithfully vnto you. Wherfore he sayeth also in an other place: Thou shalt not suffre thine holy to see corrupcion. For Dauid (after that he had in his time fulfilled the wil of god) fel on slepe, and was layd vnto his fathers, and saw corrupcion. But he whom God rayled agayne, saw no corrupcion. Be it knowen vnto you therfore (ye men and brethren) that through thys mā is preached vnto you forgeuenes of sinnes, and that by hym al that beleue are iustifyed from al thinges, from whiche ye coulde not be iustifyed by the law of Moses. Beware therfore, lest that fall on you whiche is spoken of in the prophetes: beholde ye despisers, and wonder, and perishe ye: for I doe a worke in youre dayes, whiche ye shall not beleue though a man declare it vnto you.

¶ The Gospell.

In.xxiiii



Iesus stode in the middes of his disciples, and sayde vnto them: peace bee vnto you: It is I, feare not. But they were abashed and afraide, and supposed that they had seene a spirite. And he sayd vnto them: why are ye troubled, & why doe thoughtes arise in youre heartes? Beholde my handes and my feete, that it is euen I my selfe. Handle me and see, for a spirite hath no flesche and bones, as ye see me haue. And when he had thus spoken, he shewed them hys handes and hys feete. And while they yet beleued not for ioye, and wondred, he sayde vnto them: Haue ye here any meate? And they offered him a piece of a broiled fische, and of an Honey combe. And he tooke it, and did eate before them. And he sayd vnto them: these are the wordes which I spake vnto you, while I was yet with you: That all muste nedes be fulfilled, whiche were written of me in the law of Moses, & in the prophetes, and in the Psalmes. Then opened he their wittes, that they myght vnderstande the Scriptures, and sayde vnto them. Thus it is written, and thus it behoued Christ to suffre, and to ryse again from death the third day, and that repentaunce and remission of sinnes, shoulde bee preached in hys name among

mong al nations, and muſt begin at Jeruſalem. And ye are wytneſſes of theſe thynges.

¶ The firſt Sundaye after Eaſter.

¶ The Collecte.

Almightie God. &c. As at the Communion on Eaſter daye.

¶ The Epiſtle.



L that is borne of god ouercometh the woꝛld. And thys is the victoꝛye that ouercometh the woꝛld, euē our faith. Who is he that ouercometh the woꝛld, but he that beleueth that Jeſus is the ſonne of God? This Jeſus Chꝛiſt is he that came by water and bloude, not by water onely, but by water and bloud. And it is the ſpirite that beareth witnes, becauſe the ſpirite is trueth. Foꝛ there are thꝛee which beare recoꝛde in heauen: the father, the woꝛd, and the holy goſt: and theſe thꝛee are one. And there are thꝛee which beare recoꝛde in earth: the ſpirite, and water, and bloud: and theſe thꝛee are one. If we receyue the witneſſe of menne, the witneſſe of God is greater. Foꝛ this is the witnes of God that is greater, which he teſtified of hys ſonne. He that beleueth on the ſonne of God, hath the witneſſe in hymſelfe. He that beleueth not god, hath made hym a lyer, becauſe he beleueth not the recoꝛde that God gaue of his ſonne. And this is the recoꝛd, how that God hath geuen vnto vs eternall lyfe, and thys lyfe is in hys ſonne. He that hathe the ſonne, hathe lyfe: and he that hath not the ſonne of God, hath not lyfe. 1. Iohn. v.

¶ The Goſpell.



He ſame daye at nyght, whiche was the fyrſt daye of the Sabbothes, when the doꝛes were ſhut (where the diſciples were aſſembled together foꝛ feare of ỳ Jewes) came Jeſus & ſtode in the middes, and ſayde vnto them: Peace bee vnto you. And when he had ſo ſayd, he ſhewed vnto thē hys Iohn. xx.

handes and hys ſyde. Then were the diſciples glad when they ſaw the Lord. Then ſayd Jeſus to them agayne. Peace be vnto you. As my father ſent me, euen ſo ſende I you alſo. And when he had ſayde theſe wordes, he breathed on them, and ſayde vnto them: receyue ye the holy goſte. Whoſoeuers ſinnes ye remitte, they are remitted vnto them. And whoſoeuers ſynnes ye retayne, they are retayned.

¶ The ſecond Sundaye after Eaſter.

¶ The Collecte.

ALmightie God, which haſt geuen thy holy ſonne to be vnto vs, both a ſacrifice for ſynne, and alſo an example of godly life: Geue vs the grace that we maye alwayes moſt thankfully receyue that hys ineſtimable benefyte, and alſo dayly indeuoure oure ſelues to folowe the bleſſed ſteppes of hys moſt holy lyfe.

¶ The Epiſtle.

1. Pete. ii



THis is thanke worthy, yf a man for conſcience toward God, endure griefe, and ſuffre wrong vndeſerued. For what prayſe is it, if when ye be bufketed for youre faultes, ye take it pacientlye But and if when ye doe well, ye ſuffre wrongs take it pacientlye, thē is there thanke with God. For hereunto verely were ye called. For Chriſt alſo ſuffered for vs, leauing vs an enſaūple that ye ſhould folow his ſteppes, which did no ſinne, neither was there guyle founde in his mouthe: which when he was reuiled, reuiled not agayne: whē he ſuffered, he threatned not: but committed the vengeaunce to him that iudgeth righteouſly, which his owne ſelf bare our ſinnes in hys body on the tree, that we beyng deliuered from ſynne, ſhoulde lyue vnto ryghteouſneſſe. By whoſe ſtripes ye were healed. For ye were as ſhepe going aſtray, but are now turned vnto the ſhepeheard, and byſchop of youre ſoules.

¶ The Goſpell.

Chriſt

CHrist said vnto his disciples: I am the good shepe- Iohn.x.
heard: a good shepeheard geueth hys life for the shepe. An hyred seruaunt, and he which is not the shepeheard (nether the shepe are his own) seeth ꝑ wolfe coming, and leaueth the shepe and fleeth, and ꝑ wolfe catcheth and skattereth the shepe. The hired seruaunt fleeth because he is an hired seruaunt, and careth not for ꝑ shepe. I am the good shepeheard, & know my shepe, & am knowen of mine. As my father knoweth me, euē so know I also my father. And I geue my lyfe for the shepe: and other shepe I haue which are not of this folde: Them also must I bryng, and they shal heare my voice, and there shalbe one folde and one shepeheard.

The third Sunday after Easter.

The Collect.

ALmightie god, which shewest to al men that be in errour the lyght of thy trueth, to ꝑ entent that they may returne into the way of righteousnesse. Graunt vnto all thē that be admitted into the felowship of Christes religiō, that they may eschew those thinges ꝑ be contrary to their profession, and folowe all suche thynges as be agreable to the same: through our Lorde Iesus Christ.

The Epistle.

DEerely beloued, I beseche you as straungers and i.Pete.ii
pilgremes, abstain frō fleshly lustes which fighte against the soule: and see that ye haue honest conuersacion among the gentiles, that wheras they backbite you as euil doers, thei may see your good workes, and prayse god in the daye of visitacion. Submytte youre selues therfore to euery man for the lordes sake, whether it be vnto the kyng as vnto the chiefhead: eyther vnto rulers as vnto them ꝑ are sent of hym for the punishment of euyll doers, but for the laude of thē that doe wel. For so is ꝑ will of god, that with well doing, ye mays stop the mouthes of foolishe and ignorant men: as free, and not as hauing the libertie for a cloke of maliciousnes, but euen as ꝑ seruaūtes of God. Honoure all men, loue brotherly felowshippe, feare

God, honour the kyng.

¶ The Gospell.

John. xvi



Iesus sayed to hys disciples: After a while ye shal not see me, & againe after a while ye shall see me: for I goe to ỳ father. Thē said some of his disciples betweene thēselues: what is this that he sayeth vnto vs, after a while ye shall not see me, and agayn after a whyle ye shal see me, and that I goe to the father? They sayd therefore: what is this that he sayth, after a whyle? We cannot tel what he saith. Iesus perceiued that they would aske hym, and saied vnto them: ye enquire of this betweene your selues, because I sayd: after a while ye shal not see me, and agayne after a whyle ye shal see me. Verely, verely, I say vnto you: ye shall wepe & lament, but contrary wyse, the world shall reioyce. Ye shall sorowe, but youre sorowe shalbe turned to ioye. A woman when she trauaileth hath sorow, because her houre is come. But assone as she is deliuered of the childe, she remembreth no more the anguische, for ioye that a man is borne into the world. And ye now therfore haue sorow: but I wil see you agayne, and your heartes shal reioice, and your ioye shal no man take from you.

The fourth Sundaye after Easter.

¶ The Collecte.

Almightie god, which doest make ỳ mindes of al faithful men to be of one wil: Graunt vnto thy people, that they may loue the thyng which thou commaundest, and desyre that which thou doest promyse: that emong the sondry and manifolde chaunges of the worlde, oure heartes maye surely there bee fixed, wheras true ioyes are to be founde: Through Christ our Lorde.

¶ The Epistle.

James. i.



Euery good gift & euery perfect gift, is frō aboue, and cometh down frō the father of lightes, with whō is no variablenes, nether shadow of chaūge. Of hys own wil begate he vs with the worde of trueth,

trueth, that we shoulde be the first fruite of his creatures. Wherfore (dere brethren) let euery man be swifte to heare, slowe to speake, slowe to wrath. For the wrath of mā worketh not that which is righteous before God. Wherfore lay aparte all filthinesse, and superfluitie of maliciousnes, and receiue with mekenes ẏ word that is grafted in you, which is able to saue your soules.

¶ The Gospell.

IEsus sayed vnto his disciples: now I goe my waye to hym that sent me, and none of you asketh me whither I goe. But because I haue sayd such thynges vnto you, your heartes are full of sorowe. Nevertheless, I tell you the trueth: it is expedient for you ẏ I goe awaye. For if I goe not awaye, that comforter will not come vnto you. But if I depart, I wil sende him vnto you. And whē he is come, he wyll rebuke the world of synne, and of righteousnesse, and of iudgemente. Of synne, because they beleue not on me. Of righteousnes, because I goe to my father, and ye shal se me no more. Of iudgemente, because the prince of this world is iudged already. I haue yet many thynges to say vnto you, but ye cannot beare them awaie nowe: howbeit when he is come (which is the spirite of trueth) he wil leade you into al trueth. He shall not speake of hymselfe, but whatsoeuer he shal heare, that shal he speake: and he wil shew you thinges to come. He shal glorify me, for he shall receiue of mine, and shall shewe vnto you. All thynges that the father hath, are mine: therfore said I vnto you, that he shal take of mine, and shewe vnto you. John.xvi

¶ The fifth Sunday after Easter.

¶ The Collect.

LOrd, from whom al good thinges doe come: graunt vs thy humble seruauntes, that by thi holy inspiracion we may thynke those thynges that be good, and by thy mercyful guiding may perfourme thesame, through our lord Iesus Christ.

¶ The Epistle.

James.i. BE that ye be doers of the worde, and not hearers only, deceiuing your owne selues. For if any mã heare the worde, and declareth not the same by his workes, he is lyke vnto a man beholdyng hys bodely face in a glasse. For assone as he hath loked on hymselfe, he goeth his way, and forgeatteth immediately what his fashion was. But whoso loketh in ỳ perfect law of libertie, and continueth therein (if he be not a forgeatful hearer, but a doer of the worke) the same shal be happi in his dede. If any mã emong you seme to be deuout, and refrayneth not hys tong, but deceiueth his own heart, this mans deuocyon is in vayne. Pure deuocion, & vndefiled before God the father is this: to visit the fatherles and wiedowes in their aduersitie, and to kepe himself vnspotted of the world.

The Gospell.

John.xvi VErely, verely, I saye vnto you: whatsoeuer ye aske the father in my name, he wil geue it you. Hitherto haue ye asked nothyng in my name. Aske and ye shall receiue, that your ioy may be ful. These thynges haue I spoken vnto you by prouerbes. The time wil come, when I shall no more speake vnto you by prouerbes: but I shall shewe you plainly from my father. At that day shall ye aske in my name: And I say not vnto you ỳ I wil speake vnto my father for you: For the father himselfe loueth you, beecause ye haue loued me, and haue beleued that I came out frõ god. I wente out from the father, and came into the worlde. Agayne, I leaue the world, and goe to the father. His disciples sayed vnto hym: Loe, nowe thou talkest playnlye, and speakest no prouerbe. Nowe are we sure that thou knowest all thynges, and nedest not that any man shoulde aske thee any questiõ: therfore beleue we, ỳ thou camest frõ god. Iesus aũswered thẽ: now ye doe beleue. Behold, ỳ houre drawèth nie, & is already come, ỳ ye shalbe scatered euery mã to hys owne, and shall leaue me alone. And yet am I not alone,

alone, for the father is with me. These wordes haue I ſpoken vnto you, that in me ye myghte haue peace, for in the worlde shal ye haue tribulacion: but be of good chere, I haue ouercome the worlde.

The Aſcencion daye.

The Collect.

GRaunt we beſeche thee almightie God, that lyke as we doe beleue thy onely begotten ſonne oure Lorde to haue aſcended into the heauens: ſo we may alſo in hert and mind thither aſcend, and with him continually dwell.

The Epiſtle.

IN the former treatiſe (deare Theophilus) we haue ſpoken of all that Jeſus began to doe and teache, vntil the day in which he was taken vp, after that he throughe the holy goſte, had geuen commaundementes vnto the Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelfe aliue, after his paſſyon (and that by many tokens) appearing vnto them fortye dayes, and ſpeaking of the kyngdome of God, and gathered them together, and commaunded them that they ſhould not depart from Jeruſalem, but to wayte for the promyſſe of the father, whereof (ſayeth he) ye haue heard of me. For John truely baptiſed with water, but ye ſhall be baptyſed with the holye goſte, after theſe fewe dayes. When they therefore were come together, they aſked of hym, ſaying: Lorde, wilt thou at this time reſtore agayne the kyngdome of Iſrael? And he ſayd vnto them: it is not for you to knowe the tymes or the ſeaſons which the father hath put in his owne power. But ye ſhall receiue power, after the holy goſt is come vpon you. And ye ſhalbe witneſſes vnto me, not onely in Jeruſalem, but alſo in all Jewrye, and in all Samaria, and euen vnto the worldes ende. And when he had ſpoken theſe thynges, whyle they beheelde, he was taken vp on hye, and a cloude receyued hym vp oute of their ſighte. And while they loked ſtedfaſtly vp toward heauen as he went: beholde, two men ſtoode by them in white apparell, whiche alſo ſayed: ye menne of Galile, Actes.i.

Galile, why stande ye gasyng vp into heauen? This same Jesus which is taken vp from you into heauē, shal so come, euen as ye haue seen hym goe into heauen.

¶ The Gospell.

Mar. xvi

IEsus appeared vnto the eleuen as they sate at meate, and caste in theyr teeth their vnbeliefe and hardnes of heart, because they belieued not them which had seen that he was risen again from the dead: and he sayd vnto them. Goe ye into all the world, and preache the gospell to al creatures: he that belieueth and is baptised shall bee saued. But he that beleueth not shall bee damned: And these tokens shall folowe them that beleue. In my name they shal cast out deuils, thei shal speake with newe tongues, they shal driue awaye serpentes. And if they drinke any deadly thyng it shall not hurte them. They shall lay their hande on the sicke, and they shal recouer. So then when the Lord had spoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lord working with them, and confirming the worde with miracles folowing.

¶ The Sunday after the Ascencion daye.

¶ The Collect.

O God the king of glory, which hast exalted thyne only sonne Jesus Christe, with great triumphe vnto thy kingdom in heauen: we beseche thee leaue vs not coumfortles, but send to vs thine holy goost to comfort vs and exalte vs vnto the same place whither our sauiour Christ is gone before: who liueth and reigneth. &c.

¶ The Epistle.

1 Pet. iiii.

THe ende of all thinges is at hande: be ye therfore sobre, and watche vnto prayer. But aboue all thynges, haue feruente loue among youre selues: for loue shall couer the multitude of sinnes. Be ye herberous one to another without grudging. As euery mā hath receyued the gifte, euen so minister the same one to another,

another, as good ministers of the manifold graces of god. If any man speake, let him talke as the wordes of God. If any man ministre, let hym doe it as of the habilitie whiche God ministreth to hym, that God in all thynges maye bee glorifyed, through Jesus Christ: to whome bee prayse and dominion for euer and euer. Amen.

¶ The Gospell.

When the comforter is come whom I wil send vnto you from the father (euen the spirite of trueth, which procedeth of the father) he shal testifie of me. And ye shal beare witnes also, beecause ye haue been with me from the beeginning. These thynges haue I sayed vnto you, because ye should not be offended. They shal excommunicate you: yea the tyme shall come, that whosoeuer killeth you, wil thinke that he doeth god seruice. And such thinges wyl they doe vnto you, because they haue not knowen the father, neyther yet me. But these thynges I haue told you, that whan the time is come, ye may remembre then that I tolde you. John.xvi.

¶ Whitsunday.

¶ The Collect.

God, which as vpon this day hast taught the heartes of thy faithful people, by the sending to them the light of thy holy spirite: Graunt vs by ỹ same spirite to haue a right iudgement in al thynges, and euermore to reioice in his holy comfort, through the merites of Christ Jesu our sauyour: who liueth and reigneth with thee in the vnitie of the same spirite, one God world without ende.

¶ The Epistle.

When the fiftie dayes were come to an ende, they were all with one accorde together in one place. And sodeynly there came a sound from heauen, as it had been the cummyng of a mightye wynde, and it fylled all the house where they sate. And there appeared vnto them, clouen tongues, lyke as they had been of fyre, and it sate vpon eche one of them: and they were all fylled Actes.ii.

filled with the holy ghoste, and began to speake with other tonges, euen as the same spirite gaue them vtterance. The were dwelling at Ierusalem, Iewes, deuout men, out of euery nacyon of them that are vnder heauen. When thys was noysed about, the multitude came together and were astonied, because that euery man heard them speake wyth hys own language. They wondred all and meruailed, saying among themselues: beholde, are not all these whiche speake of Galile? And how heare we euery man hys owne tong, wherin we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, & of Iewry, and of Capadocia, of Pontus and Asia, Phrigia, and Pamphilia, of Egipt, and of the parties of Libia, whiche is beside Syrene, and straungers of Rome, Iewes and Proselites, Grekes and Arrabians, we haue heard them speake in our own tongues the great workes of god.

¶ The Gospell.

Joh. xiiii

IEsus sayd vnto hys disciples: yf ye loue me, kepe my commaundementes, and I wil praie thee father, and he shall geue you another coumforter, that he may abide with you for euer: euen the spirite of trueth, whom the world cannot receiue, because the world seeth him not, neyther knoweth hym. But ye knowe him: for he dwelleth with you, and shall bee in you. I wyll not leaue you coumfortles, but wil come to you. Yet a litle whyle, and the world seeth me no more: but ye see me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes, and kepeth them, the same is he that loueth me. And he that loueth me, shall bee loued of my father, and I wyll loue hym, and wyl shewe myne own selfe vnto hym. Iudas sayeth vnto hym, (not Iudas Iscarioth) Lorde, what is done that thou wylte shewe thy selfe vnto vs, and not vnto the worlde? Iesus aunswered, and sayed vnto them: if a man loue me, he wil kepe my sayinges, and my father will loue hym, and we will come vnto hym, and dwell with him. He that loueth me not, kepeth not my sayinges.

sayinges. And the worde whiche ye heare, is not myne, but the fathers whiche sente me. These thynges haue I spoken vnto you, beeyng yet presente with you. But the comforter whyche is the holy goste, whom my father will sende in my name, he shall teache you all thinges, and bryng all thynges to your remembraunce whatsoeuer I haue sayde vnto you. Peace I leaue with you: my peace I geue vnto you. Not as the world geueth, geue I vnto you. Let not your heartes be greued, neyther feare. Ye haue heard how I sayd vnto you; I goe, and come agayne vnto you. Yf ye loued me, ye would verely reioyce, because I said, I goe vnto the father. For the father is greater then I. And now haue I shewed you beefore it come, that when it is come to passe, ye myght beleue. Hereafter will I not talke many wordes vnto you. For the Prince of this worlde cometh, and hathe naughte in me. But that the worlde may know that I loue the father. And as the father gaue me commaundement, euen so doe I.

Mondaye in whitson weke.

The Collecte.

God which. &c. (As vpon whitsundaye.

The Epistle.

THen Peter opened his mouth, and sayd: of a trueth I perceiue that there is no respect of persons with god: but in al people, he that feareth him, and worketh righteousnes, is accepted with him. Ye know the preachyng that GOD sente vnto the children of Israell, preachyng peace by Iesus Christe whyche is Lorde ouer al thinges: whiche preaching was published throughout all Iewry (and begā in Galile after the baptisme which John preached) howe God annoynted Iesus of Nazareth with the holy gost and with power. Whiche Iesus wente aboute, dooyng good, and healyng all that were oppressed of the deuill. For God was with him. And we are witnesses of all thynges whiche he did in the lande of the Iewes, and at Ierusalem whom they slewe and hanged on a tree: Hym God rayled vp the thyrde daye, and shewed hym openly, not Actes. 3.

to

to al the people, but vnto vs witnesses (chosen before of god for the same intent) which did eate and drinke with him after he arose from death. And he cõmaunded vs to preache vnto the people, & to testifie ỳ it is he, which was ordained of God to be ỳ iudge of quicke & dead. To him geue al the prophetes witnes, that throughe his name whosoeuer beleueth in him, shal receyue remission of sinnes. While Peter yet spake these wordes, the holy gost fel on al thẽ which heard ỳ preaching. And they of the circumcision whiche beleued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy gost. For they heard thẽ speake with tongues, and magnifie God. Then aunswered Peter: canne any man forbid water that these shoulde not be baptised whiche haue receyued the holy goste as well as we? And he commaunded them to bee baptised in the name of the Lorde. Then prayed they hym to tary a fewe dayes.

The Gospell.

John.iii. SO god loued the world, that he gaue his only begotten sonne, that whosoeuer beleueth in hym, should not perishe, but haue euerlasting lyfe. For God sente not hys sonne into the worlde to condemne the world, but that ỳ world throughe him myght be saued. But he that beleueth on hym, is not condẽned. But he that beleueth not, is cõdemned already, because he hath not beleued in the name of the onli begotten sonne of God. And this is the condemnacion, that lyght is come into the world, and men loued darkenes more then lyght, because theyr dedes were euill. For euery one that euell doeth, hateth the lyght, neyther cometh to the lyght, lest his dedes shoulde be reproued. But he that doth the truth, cometh to the light, that his dedes may be knowen, how that they are wrought in God.

The tuesday after whitsondaye.

The Collecte.

God

God which. &c. (As vpon Whitsonday.

¶ The Epistle.

WHen ỹ Apostles which were at Jerusalē, heard saye that Samaria had receyued the worde of god, they sente vnto them Peter & John. Whiche when they were come downe, prayed for them that they might receyue the holy goste. For as yet he was come on none of them, but they were baptised onely in the name of Christ Jesu. Then layed they their handes on them, and they receyued the holy goste. Acte. viii

¶ The Gospell.

VErely, verely I say vnto you, he that entreth not in by the dore into the shepe folde, but clymeth vp some other way, the same is a theefe and a murtherer. But he that entereth in by ỹ dore, is the shepeheard of the shepe. To hym the porter openeth, and the shepe heare hys voyce, and he calleth his owne shepe by name, and leadeth them out. And when he hathe sente forthe hys owne shepe, he goeth before thē, and the shepe folow him: for they knowe hys voyce. A straunger wyll they not folow, but will flee from hym, for they knowe not the voyce of straungers. This Prouerbe spake Jesus vnto thē, but they vnderstoode not what thynges they were whiche he spake vnto them. Then sayd Jesus vnto them agayne: Verely, verely, I saye vnto you: I am the dore of the shepe. All (euen as many as came before me) are theues and murtherers, but the shepe did not heare them. I am the dore, by me if any entre in, he shalbe safe, and shall goe in and oute, and fynde pasture. A theefe cometh not but for to steale, kyll, and destroye. I am come that they maye haue lyfe, and that they might haue it more aboundauntlye. John. x

Trinitie Sundaye.

¶ The Collecte.

ALmightie and euerlastyng God, whyche haste geuen vnto vs thy seruauntes, grace by the confession of a true faythe to acknowledge the glorye of the eternall Trinitie,

Trinitie, and in the power of ỹ deuine Maiestie to worship the vnitie: we beseche thee, that throughe the stedfastnesse of this faith we may euermore be defended from al aduersitie, which liuest & reignest one god, worlde without end. Amen.

¶ The Epistle.

Apoc. iiii. AFter thys I loked, and beholde, a dore was open in heauen, and the fyrste voyce whyche I hearde, was as it were of a trompet talkyng with me, whych sayd: come vp hither, and I wyll shew thee thynges whiche must be fulfilled hereafter. And immediatly I was in the spirite. And behold, a seat was set in heauē, and one sat on the seate. And he that sat was to loke vpon, lyke vnto a Jasper stone, and a Sardine stone. And there was a rainebow about the seate, in sight like vnto an Emerauld. And about the seate were .xxiiii. seates. And vpon the seates .xxiiii. elders sitting, clothed in whyte raymente, and had on theyr heades crownes of golde. And oute of the seate proceded lightninges, and thunderynges, and voyces: and there were seuen lampes of fyre burnyng beefore the seate, which are the seuē spirites of god. And before the seate, there was a sea of glasse lyke vnto Chrystall: and in the myddes of the seate and rounde aboute the seate, were foure beastes full of eyes before and behynde. And the firste beaste was lyke a Lion: and the second beaste like a Calfe: and the third beast had a face as a man: and the fourth beaste was lyke a flying Egle. And the foure beastes had eche of them syx wynges about hym, and they were full of eyes within. And they did not rest day neyther night, saying: Holy, holy, holy, Lorde God almightye, whiche was and is, and is to come. And when those beastes gaue glori and honor, and thankes to hym that sat on the seate (whiche liueth for euer and euer) the .xxiiii. elders fell down before him that sat on the throne, and worshypped hym that lyueth for euer, and caste theyr crownes before the throne, saying: thou art worthy, O lorde (our god) to receyue glory and honoure, and power: for thou hast created al thinges, and for thy willes sake they are, and were created.

The

¶ The Gospell.

THere was a mā of the Phariseis named Nichodemus, a ruler of the Jewes. The same came to Jesus by nyghte, and sayd vnto him: Rabbi, we know that thou art a teacher come from god: for no man coulde doe suche miracles as thou doest, excepte God were wyth hym. Jesus aunswered, and sayed vnto him: Uerelye, verely, I saye vnto thee: excepte a man be borne from aboue, he cannot see the kyngdome of God. Nichodemus sayd vnto hym: howe can a man bee borne when he is olde? can he entre into hys mothers wombe and bee borne agayne? Jesus aunswered: verely, verely, I saye vnto thee, excepte a mā be borne of water, and of the spirite, he cannot entre into the kyngdome of God. That whiche is borne of the flesh, is flesche: And that whiche is borne of the spirite, is spirite. Wernaile not thou that I sayed to thee, ye muste bee borne from aboue. The wynd bloweth where it lusteth, and thou heareste the sounde thereof, but thou canst not tell whence it cometh nor whether he goeth: So is euery one ỹ is borne of the spirite. Nichodemus aunswered, and sayd vnto him: how can these thynges be? Jesus aunswered, and said vnto hym: arte thou a maister in Israel, and knowest not these thynges? Uerely, verely, I say vnto thee: we speake that we knowe, and testifye that we haue seene, and ye receyue not our witnesse. yf I haue tolde you earthly thynges, and ye beleue not: howe shall ye beleue if I tell you of heauenlye thynges? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man whiche is in heauen. And as Moyses lyfte vp the serpent in the wyldernesse, euen so muste the sonne of man bee lyfte vp; that whosoeuer beleueth in hym, perysche not, but haue euerlastyng lyfe. Iohn. iii.

¶ The first Sunday after Trinitie Sundaye.

¶ The Collecte.

GOd the strength of al thē that trust in thee, mercyfully accept our prayers: And because the weakenes of our mortall nature can doe no good thing without thee: graunt vs the helpe of thy grace, that in keping of thy commaundementes, we may please the both in wil and dede: through Jesus Christ our Lorde.

The Epistle.

1. Joh. iiii. DEarely beloued, let vs loue one another: for loue cometh of god. And euery one that loueth, is borne of god, and knoweth god. He that loueth not, knoweth not God: for god is loue. In this appeareth the loue of God to vs warde, because that God sent his only begotten sonne into the worlde, that we myghte lyue throughe hym. Herein is loue, not that we loued God, but that he loued vs, and sente hys sonne to be the agremente for oure synnes. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seen God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwel in him and he in vs, because he hath geuen vs of hys spirite. And we haue seen, and doe testifie that the father sente the sonne to be the Sauiour of the worlde: whosoeuer cōfesseth that Jesus is the sonne of God, in him dwelleth God and he in God. And we haue knowen and beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is the loue perfect in vs, that we should trust in the day of iudgement. For as he is, euē so are we in thys worlde. There is no feare in loue, but perfecte loue casteth out feare, for feare hath painfulnes. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If a man say, I loue god, and yet hate his brother, he is a lyer. For how can he that loueth not hys brother whom he hath seen, loue God whom he hath not seen? And thys commaundemente haue we of hym: that he which loueth God, should loue hys brother also.

The Gospell.

There

THere was a certayne riche manne, whiche was clothed in purple and fyne whyte, and fared deliciouslye euerye daye. And there was a certayne begger, named Lazarus, which laye at hys gate full of sozes, desyzyng to bee refresched with the crummes which fell from the ryche mans boarde, and no man gaue vnto hym. The dogges came also and lycked hys sozes. And it foztuned that the begger dyed, and was caried by the Aungels into Abzahams bosome. The ryche man also dyed, and was buried: And beeing in hell in tozmentes, he lyfte vp hys eyes, and sawe Abzaham afarre of and Lazarus in hys bosome, and he cryed and sayde: Father Abzaham haue mercye on me, and sende Lazarus, that he maye dyppe the typpe of hys fynger in water and cole my tong, foz I am tozmented in thys flame. But Abzaham sayde: Sonne, remembze that thou in thy life tyme receiuedst thy pleasure, and contrariwyse Lazarus recepued payne. But nowe he is coumfozted and thou art punyshed. Beyonde all thys, betwene vs and you there is a greate space sette, so that they whyche woulde goe from hence to you cannot, neither maye come from thence to vs. Then he sayd: I pzaye thee therefoze father, sende hym to my fathers house, (foz I haue fiue bzethzē) foz to warne them, lest they come also into this place of tozmente. Abzaham sayde vnto hym: they haue Moyses and the Pzophetes, let them heare thē. And he sayde: naye father Abzaham: but if one come vnto them from the dead, they will repent. He sayde vnto hym: Yf they heare not Moyses and the Pzophetes, neither wil they belieue, though one rose from death agayne. Luke.16

The second Sunday after Trinitie.

¶ The Collect.

LOzde make vs to haue a perpetuall feare and loue of thy holye name: foz thou neuer fayleſt to helpe and gouerne them, whome thou dooeſt bzyng vp in thy ſtedfaſt loue. Gzaunt this. &c.

¶ The Epiſtle.

1.Joh.iii. MErueyle not my brethren, though the worlde hate you. We know that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslear. And ye know that no manslear hath eternall life abiding in him. Herby perceiue we loue, because he gaue hys lyfe for vs, and we oughte to geue our liues for ỹ brethrẽ. But whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from hym, howe dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in dede and in veritie. Herby we knowe that we are of the veritie, and can quiete our heartes beefore hym. For yf our hearte condemne vs, God is greater then our hearte, & knoweth all thinges. Dearelye beloued, if our hearte condemne vs not, then haue we trust to Godward, & whatsoeuer we aske, we receiue of him, because we kepe his commaundementes, and doe those thinges which are pleasant in his sight. And this is his commaundement, that we beleiue on the name of his sonne Jesus Christe, and loue one another as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in hym, and he in hym: & herby we knowe that he abideth in vs, euen by the spirite whiche he hath geuen vs.

¶ The Gospell.

Luk.xiiii A Certayne man ordeined a greate supper, and bade many, and sẽt his seruaũt at supper time, to saye to them that were bydden: come, for all thinges are nowe readye. And they all at once beganne to make excuse. The fyrst sayde vnto him: I haue bought a farme, and I must nedes goe and see it, I pray thee haue me excused. And another sayd: I haue bought fiue yoke of Oxen, and I goe to proue thẽ, I pray thee haue me excused. And another sayde: I haue maryed a wife, and therfore I cannot come. And the seruaunt returned and brought his master word agayn therof. Then

was

was the good man of the house displeased, and sayed to his seruaunt: goe out quickely into the stretes and quarters of the citie, and bryng in hither the poore and feble, and the halte, and blind. And the seruaunt sayd: Lord, it is done as thou haste commaunded, and yet there is roume. And the Lord sayd vnto the seruaunt: goe oute vnto the hie wayes and hedges, and compell thē to come in, that my house may be fylled. For I say vnto you, that none of these men which were bidden shall tast of my supper.

The third Sunday after Trinitie.

The Collect.

LOrde, we beseche thee mercifully to heare vs, and vnto whom thou haste geuen an hearty desyre to prayer: graunt ẏ by thy mightie ayde we may be defended: thrOugh Iesus Christ our Lorde.

The Epistle.

SUbmitte your selues euery man one to another: knit your selues together in lowelynes of minde. For god resisteth the proude, and geueth grace to the humble. Submit your selues therefore vnder the mightie hande of god, that he maye exalt you when the tyme is come. Cast al your care vpon him, for he careth for you. Be sobre, & watche, for your aduersarye the deuyll, as a roaryng Lion, walketh about, sekyng whom he may deuoure, whom resist stedfast in the fayth: knowing that the same afflictions are appointed vnto your brethrē, that are in the world. But the god of all grace, which hath called vs vnto hys eternal glory by Christ Iesu, shall his owne selfe (after that ye haue suffred a little affliction) make you perfecte, settle, strength, and stablishe you. To him be glory and dominion for euer and euer. Amen. 1. Petr. v.

The Gospell.

THen resorted vnto him, al the Publicans and sinners for to heare him. And the Pharisees and Scribes murmured, saying: He receyueth synners and eateth wyth them. But he putte foorth Luke. xv.

this parable vnto them, saying: What man among you hauing an hundreth shepe (yf he lose one of them) dooeth not leaue ninetie and nine in the wildernes, & goeth after that which is lost, vntil he find it? And when he hath founde it, he layeth it on his shoulders with ioye. And assoone as he cometh home, he calleth together hys louers & neyghbors, saying vnto them: Reioyce with me, for I haue founde my shepe whiche was lost. I saye vnto you, that lykewyse ioye shalbe in heauen ouer one synner that repenteth, more then ouer nintie & nine iust persons which nede no repentaunce. Eyther what woman hauing ten grotes (if she loose one) doth not light a candle & swepe the house, & seke diligentlye tyl she find it? And when she hath founde it, she calleth her louers and her neighbours together, saying: Reioyce with me, for I haue founde the grote which I lost. Likewise, I saye vnto you shal there be ioye in the presence of the Aungels of god, ouer one synner that repenteth.

The fourth Sunday after Trinitie.

The Collect.

GOd, the protector of al that trust in thee, without whō nothing is strong, nothing is holye: encrease and multiplie vpon vs thy mercye, that thou beeing oure ruler and gyde, we may so passe through thinges temporall, that we fynally lose not the thynges eternall: graunt this heauenly father, for Iesu Christes sake our Lorde.

The Epistle.

Ro. viii. I Suppose that the afflictions of this life, are not worthy of the glory whiche shall bee shewed vpon vs. For the feruente desyre of the creature abydeth, lookyng when the sonnes of God shall appeare, beecause the creature is subdued to vanitie agaynste the wyll therof, but for hys wyll whyche hath subdued the same in hope. For thesame creature shalbe delyuered from the bondage of corrupcion, into the glorious libertie of the sonnes of God. For we knowe that euery creature groneth with vs also, and trauayleth in payne, euē vnto thys tyme:

not

not onely it, but we also which haue the fyrst fruites of the spirite, mourne in our selues also, & waite for the adopcion (of the children of God) euē the deliueraunce of our bodies.

¶ The Gospell.

BE ye merciful as your father also is merciful. Luke vi.
Judge not, & ye shal not be iudged: condemne not, and ye shall not bee condemned. Forgeue, and ye shalbe forgeuē. Geue, and it shalbe geuen vnto you, good measure, & pressed down, and shaken together, and runnyng ouer, shall men geue into youre bosomes. For with thesame measure that ye mete withall, shall other men mete to you agayne. And he putte forth a similitude vnto them. Can the blynde leade the blynde? doe they not both fall into the ditche? The disciple is not aboue his maister: Euery mā shalbe perfecte euen as his maister is. Why seest thou a mote in thy brothers eye, but consyderest not the beame that is in thyne owne eye? Eyther how canst thou saye to thy brother? Brother, lette me pull oute the mote that is in thyne eye, when thou seeste not the beame that is in thyne owne eye? fyrste thou ypocrite, cast out the beame out of thine owne eye, thē shalt thou see perfectely to pull oute the mote that is in thy brothers eye.

¶ The fifth Sunday after Trinitie.

¶ The Collecte.

GRaunt Lorde, we beseche thee, that the course of thys world may be so peaceably ordred by thy gouernaūce, that thy congregacion may ioyfully serue thee in all godly quietenes: through Jesus Christ our Lorde.

¶ The Epistle.

BE you all of one mynde, and of one hearte, loue as brethren, be pietifull, be curteous, (meke) not renderyng euyll for euyll, or rebuke for rebuke: but contrarywyse blesse, knowyng that ye are thereunto called, euen that ye should bee heyres of the blessyng. For he that dooeth long after lyfe, and loueth to see good dayes: lette hym refrayne his tongue from 1. Pet. iii

euil, & his lippes that they speake no gyle. Let him eschew euil and doe good: let him seke peace, and ensue it. For the eyes of the Lord are ouer the righteous, & his eares are open vnto their prayers. Again, the face of the Lord is ouer thē that do euil. Moreouer, who is he that wil harme you, if ye folowe that which is good? yea, happye are ye if anye trouble happen vnto you for righteousnes sake. Be not ye afrayd for any terrour of them, neither be ye troubled, but sanctifye the Lord God in your hearres.

¶ The Gospell.

Luke. v. IT came to passe, that (when the people preaced vpon hym to heare the woord of God) he stoode by the lake of Genazareth, & saw two shippes stand by the lakes side, but the fischermen were gone out of them, & were washyng their nettes. And he entered into one of the shippes (which pertained to Simon) and prayed him that he woulde thrust out a little from the lande. And he sate down, & taught the people out of the shyp. When he had left speakyng, he sayde vnto Simon: launche out into the depe, & let slip your nettes to make a draught. And Simon aunswered, and sayd vnto him: Maister, we haue laboured al nighte, and haue taken nothyng. Neuertheless, at thy commaundemente I will looce furth the nette. And when they had so done, they incloſed a greate multitude of fysshes. But theyr nette brake, and they beckened to theyr felowes (which were in the other shyppe) that they shoulde come and helpe them. And they came and fylled bothe shippes, that they sonke agayn. When Simon Peter sawe this, he fell down at Jesus knees, saying: Lorde goe from me, for I am a sinnefull man. For he was astonied and all that were with him, at the draughte of fishes whiche they had taken: and so was also James and John the sonnes of Zebede, whiche were parteners with Simon. And Jesus sayde vnto Simon: feare not, from henceforth thou shalte catche men. And they brought the shippes to lande, and forsoke all and folowed him.

¶ The

The sixth Sunday after Trinitie.

The Collect.

GOd which hast prepared to them that loue thee, suche good thinges as passe al mās vnderstanding: Powre into our heartes suche loue towarde thee, that we louing thee in all thynges, may obteyne thy promises, whiche excede all that we can desyre: thrōugh Jesus Christ our lord.

The Epistle.

Rom. vi.

KNowe ye not, that all we whiche are baptised in Jesus Christ, are baptised to dye with him? We are buried then with hym by baptisme for to dye: that likewise as Christ was raysed frō death by the glory of the father, euen so we also shoulde walke in a newe lyfe. For if we bee graft in death like vnto hym, euen so shall we be partakers of the holy resurrectiō. Knowing thys, that your olde man is crucifyed with him also, that the body of sinne myght vterly be destroyed, that hencefoorth we shoulde not bee seruaūtes vnto sinne. For he that is dead, is iustified frō sinne. Wherefore, if we be dead with Christe, we beleue that we shal also liue with him, knowing that Christ beeing raysed from death, dyeth no more. Death hath no more power ouer him. For as touching that he dyed, he dyed concernyng sinne once. And as touchyng that he liueth, he liueth vnto God. Lykewyse consydre ye also, that ye are dead as touching sinne, but are aliue vnto God: thrōugh Jesus Christ our Lorde.

The Gospell.

Math. v.

JEsus sayd vnto his disciples: except your righteousnes exceade the ryghteousnes of the Scribes and Phariseis, ye cannot entre into the kingdom of heauen. Ye haue heard that it was sayde vnto them of olde time. Thou shalte not kyll, whosoeuer kylleth, shalbe in daunger of iudgement. But I saye vnto you: that whosoeuer is angry with hys brother (vnadvisedlye) shalbe in daunger of iudgement. And whosoeuer saye vnto

his brother, Racha: shalbe in daũger of a coũsel. But whosoeuer saith, thou foole: shalbe in daũger of hel fyer. Therefore, if thou offrest thy gifte at the altare, and there remembrest that thy brother hath ought agaynst thee, leaue there thyne offering before the altare, and goe thy way first and be reconciled to thy brother, & then come and offer thy gift. Agree with thine aduersarye quickelye, whyles thou arte in the waye with him, lest at any tyme the aduersary deliuer thee to the iudge, & the iudge delyuer thee to the minister, and then thou be cast into prieson. Verely I saye vnto thee: thou shalte not come out thence, tyll thou haue payde the vttermost farthing.

The seuenth Sunday after Trinitie.

¶ The Collecte.

LOrd of al power and might, whiche art the auctour & geuer of al good thinges: graffe in our hartes the loue of thy name, increase in vs true religion, nourysche vs with all goodnes, and of thy greate mercye kepe vs in the same: through Jesus Christ our Lorde.

¶ The Epistle.

Rom. vi. I Speake grosly, because of the infirmitie of your flesche. As ye haue geuẽ your membres seruaũtes to vnclennes, and to iniquitie (from one iniquitie to an other:) euen so now geue ouer your mẽbres seruauntes vnto righteousnes, ỹ ye may be sanctifyed. For when ye wer seruauntes of sinne, ye were voyde of righteousnes. What fruite had you then in those thinges, whereof ye are now ashamed: for the end of those thinges are death. But now are ye deliuered frõ synne, & made the seruaũtes of God, & haue your fruite to be sanctified, & the ende euerlasting life. For the rewarde of sinne is deathe: but eternall life is the gift of God, through Jesus Christ our Lorde.

¶ The Gospell.

mar. viii. IN those dayes, when there was a very great cõpanye, and had nothyng to eate: Jesus called his disciples vnto him, & said vnto them: I haue compassion on the people, because thei haue been now

with

with me thꝛee dayes, and haue nothyng to eate: And yf I ſende them awaye faſtyng to theyꝛ owne houſes, they ſhall faynt by the waye: foꝛ diuers of them came from farre. And his Diſciples aunſwered hym: where ſhoulde a man haue bꝛead here in the wilderneſſe, to ſatiſfye theſe? And he aſked them: howe many loaues haue ye? They ſayd, ſeuen. And he commaunded the people to ſitte downe on the grounde. And he toke the ſeauen loaues: And when he had geuen thankes, he bꝛake, and gaue to hys diſciples to ſette beſoꝛe them. And they did ſet them beeſoꝛe the people. And they hadde a fewe ſmall fiſches. And when he had bleſſed, he commaunded them alſo to bee ſet beſoꝛe them. And they did eate, and were ſuffiſed. And they toke vp of the bꝛoken meate that was lefte, ſeuen baſkets full. And they that did eate, were about foure thouſande. And he ſente them awaye.

¶ The eyght Sundaye after Trinitie.

¶ The Collecte.

GOd, whoſe pꝛouidẽce is neuer deceyued: we humblye beſeche thee, that thou wilt put away frõ vs al hurtfull thynges, and geue thoſe thynges, whiche bee pꝛofitable foꝛ vs: Thꝛough Jeſus Chꝛiſte our Loꝛde.

¶ The Epiſtle.

BRethꝛen, we are debters, not to the fleſche, to lyue after the fleſche. Foꝛ yf ye lyue after the fleſche, ye ſhall dye. But yf ye thꝛough the ſpirite doe moꝛtyfye the dedes of the body, ye ſhal lyue. Foꝛ as many as are lead by the ſpirite of God, they are the ſonnes of God. Foꝛ ye haue not receyued the ſpirit of bondage to feare any moꝛe, but ye haue receiued the ſpirit of adopcyon, wherby ye cꝛye: Abba father. The ſame ſpirite certifyeth our ſpirite, that we are the ſonnes of God. Yf we bee ſonnes, then are we alſo heyꝛes: the heyꝛes I meane of God, and heires annexed with Chꝛiſte, yf ſo be that we ſuffre with hym, that we may be alſo gloꝛifyed together with hym. Ro. viii.

¶ The Goſpell.

Beware

Mat.vii. BEware of false prophetes, whiche come to you in shepes clothing, but inwardly they are rauenyng wolues. Ye shall know them by their fruites. Doe men gather grapes of thornes? Or figges of thistles? Euen so euery good tree, bringeth forth good fruites. But a corrupt tree bringeth forth euell fruites. A good tree cannot bring forth bad fruites, nether can a bad tree bryng forth good fruites. Euery tree that bringeth not forth good fruite, is hewen downe, and cast into the fire. Wherefore, by theyr fruites ye shall know them. Not euery one that saythe vnto me, Lord, Lord, shal entre into the kingdom of heauen: but he that doeth the will of my father which is in heauen, he shall entre into the kyngdome of heauen.

¶ The ninth Sundaye after Trinitie.

¶ The Collecte.

GRaunt to vs Lord we beseche thee, the spirite to thynke and dos alwayes such thinges as be rightfull: that we which cannot be without thee, may by thee bee hable to lyue accordyng to thy will. Through Jesu Christ our Lorde.

¶ The Epistle.

I.Corin.x BRethrē, I would not that ye should be ignorant, how that our fathers were al vnder the cloud, and al passed throughe the sea, & were all baptised vnder Moses in ỹ cloud, and in the sea, & did all eate of one spirituall meate, and dyd all drynke of one spirituall drynke. And they dranke of the spiritual rocke that folowed them, whiche rocke was Christe. But in many of them had God no delight. For they were ouerthrowen in the wildernes. These are ensamples to vs, that we shoulde not lust after euill thinges, as they lusted. And that ye shoulde not bee worshippers of ymages, as were some of them, accordyng as it is written. The people satte downe to eate and drinke, & rose vp to playe. Nether let vs be defiled with fornicacion, as some of them were defiled with fornicacyon, & fell in one day three & twentie thousand. Nether let vs tempt Christe, as some of them temped, and were destroyed of serpentes. Nether murmure ye, as some of them murmured, & were

destroyed

destroyed of the destroyer. All these thinges happened vnto them for ensamples: But are written to put vs in remembraunce, whō the endes of the world are come vpon. Wherfore, let him that thinketh he standeth, take hede lest he fal. There hath none other temptacion taken you, but suche as followed the nature of man. But God is faythfull, whiche shall not suffer you to be tempted aboue your strength: but shal in the middes of temptacion, make a way that ye may be hable to beare it.

¶ The Gospell.

IEsus sayd to hys disciples. There was a certain riche man, which had a Steward, and the same was accused vnto hym, that he had wasted hys goodes. And he called him, & said vnto him: howe is it that I heare this of thee? Geue accoũptes of thy Stewardship, for thou maist be no lõger Steward. The Steward said within himselfe: What shall I doe? for my mayster taketh away from me the Stewardshyppe. I cannot digge, & to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardship, they may receiue me into their houses. So whē he had called al his masters debters together, he said vnto ỹ first: how much owest thou vnto my maister? And he sayde: an hundred tunnes of oyle. And he said vnto him: take thy bill & sit down quickely, and write fiftie. Thē said he to another: how much owest thou? And he said: an hundred quarters of wheate. He sayd vnto him: take thy bill & write foure score. And the Lorde commended the vniust Steward, because he had done wisely. For the childrē of this world are in their nacion wiser then the childrē of light. And I say vnto you. Make you frēdes of the vnryghteous Mammon, that when ye shall haue nede, they may receue you into euerlasting habitacions. Luke.xvi

The tenth Sunday after Trinitie.

¶ The Collect.

LEt thy merciful eares, O Lord, be open to the prayers of thy humble seruauntes: & that they may obtein their peticions, make them to aske suche thynges as shall please thee:

thee: thzough Jesus Chzist our Lozde.

¶ The Epistle.

1. Cozi. xii



Oncerning spiritual thinges (bzethzen) I would not haue you ignozaunte. Ye know that ye were Gentiles, and wente your wayes vnto dumme ymages, euen as ye wer led. Wherfoze I declare vnto you, that no man speakyng by the spirite of God, defyeth Jesus. Also no mā can say that Jesus is the lozd, but by the holi gost. There are diuersities of giftes, yet but one spirite. And there are differences of administrations, & yet but one Lozd. And there are diuerse maners of operacios, and yet but one God, which wozketh all in all. The gifte of the spirite is geuen to euery man, to edifye withall. Foz to one is geuen thzough the spirite, the vtterance of wisdom: To another is geuen the vtteraunce of knowledge by the same spirite. To another is geuen fayth by thesame spirite. To another the gift of healing by thesame spirite. To another power to doe miracles. To another to pzophecie. To another iudgemēt to discerne spirites. To another diuerse tongues. To another the interpzetacion of tongues. But these all wozketh the selfe same spirite, deuyding to euerye man a seuerall gyft, euen as he will.

¶ The Gospell.

Luke. xix



Nd when he was come nere to Hierusalem, he beheld the citie, and wept on it, saying: If thou hadst knowen those thinges whiche belong vnto thy peace, euen in this thy day thou wouldest take hede. But now are they hydde from thyne eyes: Foz the dayes shall come vnto thee, that thy enemies shal cast a banke about thee, and compasse thee rounde, and kepe thee in on euery side, & make thee euē with the groūd, and thy childzen which are in thee. And they shal not leaue in thee one stone vpon an other, because thou knowest not the time of thy visitacion. And he went into the Temple, & beganne to cast out them that solde therein, and them that boughte, saying vnto them. It is wzitten, my house is the house of pzayer, but ye haue made it a denne of theues. And he taught

he taught dayly in the Temple.

¶ The eleuenth Sundaye after Trinitie.

¶ The Collecte.

GOd whiche declarest thy almightie power, most chiefly in shewing mercy and pitie: Geue vnto vs abundantly thy grace, that we ronning to thy promises, may be made partakers of thy heauenly treasure: through Iesus christ our lord.

¶ The Epistle. 1. Cor. xv.

BRethren, as perteynyng to the gospell whyche I preached vnto you, whiche ye haue also accepted, & in the whiche ye continue, by the whiche ye are also saued: I do you to wete after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne. For first of all I delyuered vnto you that whiche I receyued, howe that Christe dyed for oure sinnes, agreyng to the scriptures: and that he was buried, and that he arose agayn the third daye accordyng to the scriptures: And that he was seen of Cephas, then of the twelue. After that he was seene of moe then fyue hundreth brethren at once, of which manye remayne vnto this day, & many are fallen aslepe. After that appeared he to Iames, then to all the Apostles. And last of all he was seen of me, as of one that was borne oute of due time. For I am the least of the Apostles, which am not worthy to bee called an Apostle, because I haue persecuted the congregacion of God. But by the grace of God, I am that I am. And his grace which is in me, was not in vayn. But I laboured more aboundantly then they all: yet not I, but the grace of God whiche is with me. Therefore, whether it were I or they, so we preached, and so ye haue beleued.

¶ The Gospell. Lu. xviii.

CHriste told this parable vnto certayn which trusted in themselues, that they were perfect, and despised other. Two men went vp into the Temple to pray, the one a Pharisei, & the other a Publicane. The Pharisei stode and prayed thus with himselfe. God, I thanke thee ꝑ I am not as other men are, extorcioners, vniust, adulterers, or as this Publicã. I fast twyse in ꝑ weke.

I geue

I geue tithe of all that I poſſeſſe. And the Publicane ſtandyng afarre of, woulde not lyfte vp his eyes to heauen, but ſmote his breſt, ſaying: God be mercifull to me a ſynner. I tel you, this man departed home to his houſe iuſtifyed more then the other. For euery man that exalteth himſelfe, ſhalbe brought lowe. And he that humbleth himſelf ſhalbe exalted.

The twelfth Sundaye after Trinitie.

¶ The Collecte.

ALmightie and euerlaſtyng God, whiche arte alwayes more ready to heare then we to pray: And arte wont to geue more then eyther we deſyre or deſerue: Powre downe vpon vs the aboundaunce of thy mercy, forgeuyng vs thoſe thinges wherof our conſcience is afrayed, and geuyng vnto vs, that, that oure prayer dare not preſume to aſke: through Jeſus Chriſte our Lorde.

¶ The Epiſtle.

II. Cor. iii

SUche truſte haue we through Chriſt to Godward, not that we are ſufficient of oure ſelues to thynke any thyng as of our ſelues, but yf we be hable vnto any thyng, theſame cometh of God, which hathe made vs hable to miniſter the newe Teſtamente, not of the letter, but of the ſpirite. For the letter killeth, but the ſpirite geueth lyfe: Yf the miniſtracion of death through the letters figured in ſtones, was glorious, ſo that the children of Iſrael could not behold the face of Moſes, for the glory of hys countenaunce (which glory is done away:) why ſhall not the miniſtracion of the ſpirite bee much more glorious? for yf the miniſtracion of condemnacyon bee glorious, muche more doeth the miniſtracion of righteouſnes excede in glory.

¶ The Goſpell.

Mar. vii.

IEſus departed from the coaſtes of Tyre and Sydon, and came vnto the ſea of Galile through the myddes of the Coaſtes of the .x. cityes. And they brought vnto him one that was deaffe, and had an impediment in his ſpeache, and they prayed hym to putte his hand vpon him. And when he had taken him aſyde from the people, he put hys fyngers into his eares, and did ſpyt, and touched

touched his tong,and loked vp to heauen,& sighed,and said vnto hym:Ephata,that is to saye:be opened.And strayght waye his eares were opened,and the stryng of hys tongue was losed,and he spake playne.And he commaunded them that they should tell no man.But the moze he fozbad them, so muche the moze a great deale they published,saying:He hath done all thynges well,he hath made both the deafe to heare,and the dumme to speake.

¶The.xiii.Sundaye after Trinitie.

¶The Collecte.

ALmightie and merciful god,of whose only gift it cummeth,that thy faythfull people doe vnto thee true and laudable seruice: graunte we beseche thee,that we maye so runne to thy heauenly pzomyses,that we faile not finallye to attayne the same:Thzough Jesus Chziste our Lozde.

¶The Epistle. Gala.iii.



O Abzaham and his sede were the pzomyses made.He saith,not in his seedes,as many:but in thy sede,as of one,which is Chzist.Thys I say,that the law which began afterwarde,beyonde.iiii.C.and.xxx.yeres,doth not disanull the Testament that was cõfirmed afoze of god vnto Chzistwarde,to make the pzomyse of none effecte.Foz if ẏ inheritaunce come of the lawe,it cometh not now of pzomyse.But God gaue it to Abzaham by pzomise.Wherfoze thẽ serueth the law?The law was added because of transgression (tyll the sede came,to whom the pzomise was made:)and it was ozdained by Aungels in ẏ hande of a mediatoz.A mediatoz is not a mediatoz of one:But god is one.Is the law thẽ against the pzomise of god?God fozbid. Foz if there had been a lawe geuen whiche could haue geuen lyfe,then no doubte righteousnes should haue come by the law.But ẏ scripture concludeth all thynges vnder synne,that the pzomise by the fayth of Jesus Chzist,shoulde be geuen to thẽ that beleue.

¶The Gospell.

Luke.x.



Appy are the eies which see ỳ thinges that ye see. For I tel you that many Prophetes and kinges haue desired to se those thinges which ye see, and haue not seen thē: and to heare those thinges whiche ye heare, and haue not heard them. And beholde, a certayne lawyer stode vp and tempted hym, saying: Maister, what shal I doe to enherite eternall life? he said vnto him: what is writtē in the law? how readest thou? and he aunswered, & sayd: Loue the lord thy god with al thy heart, and with al thy soule, & with all thy strength and with al thi mind, and thy neighboure as thy selfe. And he said vnto him: Thou hast aūswered right. This doe, and thou shalt liue. But he willing to iustifie himself, said vnto Jesus. And who is my neyghbour? Jesus aunswered, and sayd: A certayn man descended frō Jerusalēm to Hiericho, and fell among theues, which robbed hym of his raiment, & wounded hym, and departed, leauing him halfe dead. And it chaunced ỳ there came down a certayne Priest that same way, & when he saw him, he passed by. And likewyse a Leuite, when he went nie to the place, came and loked on hym, and passed by. But a certain Samaritaine as he iourneied came vnto him: and when he saw him, he had compassion on him, and went to, and bound vp his woundes, and powred in oile and wine, and set him on his own beast, & brought hym to a common Inne, and made prouision for him. And on the morow, whē he departed, he toke out two pence, and gaue thē to the host, and said vnto hym: Take cure of hym, and whatsoeuer thou spendest more, when I come againe, I wil recompence thee. Which now of these three thynkest thou was neighboure vnto him that fel among the theues? And he said vnto hym: he that shewed mercy on hym. Then sayd Jesus to him: goe, and doe thou lykewyse.

The.xiiii.Sunday after Trinitie.

The Collect.

ALmightie & euerlasting god, geue vnto vs ỳ increase of faith, hope and charitie, and that we may obtayne that

that whiche thou dooeste pzomyse: make vs to loue that which thou doest commaunde, thzough Jesus Chziste oure Lozde.

¶ The Epistle.



Saye, walke in the spirite, and fulfill not the lust of the flesshe. Foz the flesshe lusteth cõtrary to the spirite, and ỹ spirite contrary to ỹ flesh, these are contrary one to the other, so ỹ ye can not doe whatsoeuer ye would. But and yf ye be ledde of the spirite, then are ye not vnder the lawe. The dedes of the flesh are manifest, whiche are these: adulterye, foznicaciõ, vnclennes, wantonnes, wozshipping of ymages witchecraft, hatred, variaunce, zele, wzath, stryfe, sedicions, sectes, enuying, murder, dzonkennes, gluttonye, and suche lyke. Of the which I tel you befoze, as I haue tolde you in tymes past, that they whiche committe suche thynges, shall not be inheritours of the kyngdom of God. Contrarily, the fruite of the spirite is loue, ioie, peace, long suffering, gentilnes, goodnes, faithfulnes, mekenes, temperaunce. Against suche there is no lawe. They truely that are Chzistes, haue crucified the flesshe with the affeccions and lustes. Gala.v.

¶ The Gospell.



Nd it chaunced as Jesus went to Jerusalẽ, that he passed thzoughe Samaria & Galile. And as he entred into a certaine towne, there met him ten mẽ that wer lepers, whiche stode afarre of and put fozth theyz voyces, and said: Jesus Maister haue mercy vpõ vs. When he saw them, he said vnto them: goe shew your selues vnto the Pziestes. And it came to passe, that as they went they were clensed. And one of them, when he saw that he was clensed, turned backe agayne, and with a loude voice pzaised God, and fel down on his face at his fete, and gaue him thankes. And the same was a Samaritain. And Jesus aunswered, & sayd: Are there not ten clensed? but where are those nine? There are not founde that returned agayne to geue God pzayse, saue onely thys straunger. And he sayed vnto hym: Aryse, goe thy waye, thy fayth hath made thee whole. Luk.xvii

¶ The Collect.

KEpe we beseche thee, O Lorde, thy Churche wyth thy perpetual mercy: and because the frailtie of man, without thee, cannot but fal: kepe vs euer by thy helpe, & leade vs to al thinges profitable to our saluacio, through Jesus Christ our Lorde. Amen.

¶ The Epistle.

Gala.vi.  E see howe large a letter I haue written to you with myne own hande. As many as desyre with outwarde apperaunce to please carnally, these same constrayne you to be circumcysed, onely lest they should suffre persecucion for the crosse of Christe. For they themselues whiche are circumcised, kepe not the lawe, but desyre to haue you circumcised, ỹ they might reioice in your flesche. God forbid that I should reioyce, but in the crosse of our Lord Jesu Christ, whereby the worlde is crucifyed vnto me, and I vnto ỹ world. For in Christ Jesu, neither circumcision auaileth any thyng at al, nor vncircumcision, but a new creature. And as many as walke accordig vnto this rule, peace be on thẽ, and mercy, and vpon Israel that pertaineth to God. From hencefoorth, let no man put me to busines: for I beare in my body the markes of the lord Jesu. Brethren, the grace of our Lord Jesu Christ be with youre spirite. Amen.

¶ The Gospell.

Mat.vi.  O man can serue two Maisters: for either he shall hate the one, and loue the other, or elles leane to the one, and despise ỹ other: ye cannot serue god and Mammõ. Therfore I say vnto you: be not careful for your lyfe, what ye shall eate or drinke, nor yet for youre body, what raymente you shall putte on. Is not the lyfe more worth them meate? and the body more of value then raymente? Beholde the foules of ỹ ayre, for they sowe not, neither doe thei reape, nor cary into the barnes: and your heauenly father fedeth them. Are ye not much better then they? Which of you (by takyng carefull thoughte) can adde one cubyte vnto hys stature. And why

why care ye for raymente? Consider the lilies of the fielde, how they growe: They laboure not, neither doe they spinne. And yet I saye vnto you, that euen Salomon in al his royaltie, was not clothed lyke one of these. Wherefore yf God so clothe the grasse of the field (which though it stande to daye, is to morowe cast into the fornace:) shall he not muche more doe the same for you, O ye of litle faythe? Therefore take no thought, saying: what shal we eate, or what shal we drinke, or wherwith shall we be clothed? after all these thynges doe the Gentiles seke. For your heauēly father knoweth that ye haue nede of all these thynges. But rather seeke ye fyrste the kingdom of God, and the ryghteousnesse therof, and al these thynges shall bee ministred vnto you. Care not then for the morowe, for to morow day shall care for it selfe: sufficiente vnto the daye, is the trauaile therof.

The .xvi. Sundaye after Trinitie.

The Collecte.

LOrd we beseche thee, lette thy continuall pitie clense and defende thy congregacion: and because it cannot contynue in safetie without thy succoure, preserue it euermore by thy helpe and goodnes: through Jesus Christ our Lorde.

The Epistle.



DEsire that you faint not because of my tribulacions that I suffre for your sakes, which is your praise. For this cause I bowe my knees vnto the father of oure Lorde Jesus Christe, whiche is father of all that is called father in heauen and in earth, that he woulde graunte you, accordyng to the riches of hys glory, that ye maye bee strengthed with myghte by hys spirite in the inner man, that Christe may dwell in your heartes by faythe, that ye being rooted and grounded in loue, might be hable to comprehend with all Sainctes, what is the bredthe, lengthe, depthe, and height, and to know the excellent loue of the knowledge of Christe, that ye might be fulfilled with all fulnesse, whyche cometh of God. Unto hym that is hable to doe exceedyng aboundauntly aboue all that wee aske or thinke, according to the power that worketh in vs, be prayse in the congregacion Ephe.iii.

by Chryſt Jeſus, throughout all generacyons from time to tyme. Amen.

¶ The Goſpell.

Luke.vii

AND it fortuned, that Jeſus wente into a cytie called Naim, and many of hys diſciples wente with hym, and muche people. When he came nye to the gate of the citye: beholde, there was a dead man caryed oute, whyche was the onely ſonne of his mother, and ſhe was a widowe, and muche people of the cytye was with her. And when the Lord ſaw her, he had compaſſion on her, and ſayde vnto her: wepe not. And he came nye and touched the coffen, and they that bare hym ſtode ſtyll. And he ſayde: yong man, I ſaye vnto thee, aryſe. And he that was dead ſat vp, and beegan to ſpeake. And he delyuered hym to hys mother. And there came a feare on them all. And they gaue the glory vnto God, ſaying: A great Prophet is riſen vp among vs, and God hathe viſited hys people. And thys rumoure of hym went forthe throughout all Jewry, and throughout all the regions whyche lye rounde aboute.

¶ The .xvii. ſunday after Trinitie.

¶ The Collecte.

LORD, we pray thee that thy grace may alwayes preuent and folow vs, and make vs continually to be geuē to all good workes: throughe Jeſu Chriſt our Lorde.

¶ The Epiſtle.

Ephe.iiii

I (Whiche am a priſoner of the Lordes) exhort you, that ye walke worthy of the vocacyon wherwith ye are called, with all lowlines & mekenes, with humblenes of mynde, forbearyng one another through loue, and be diligēt to kepe the vnitie of the ſpirite, throughe the bonde of peace, beeyng one body and one ſpirite, euen as ye are called in one hope of youre callyng. Let there be but one Lorde, one faythe, one baptiſme, one God and father of all, whiche is aboue all, and throughe all, and in you all.

¶ The Goſpell.



IT chaunced that Jesus wente into the house of one of the chiefe Phariseis, to eate bread on the Sabboth day, and they watched him. And beholde, there was a certayne man before him which had the dropsye. And Jesus answered, and spake vnto the Lawiers and Phariseis, saying: Is it lawfull to heale on the Sabboth daye? And they helde their peace. And he toke hym and healed hym, and let hym goe, and aunswered them, saying: which of you shal haue an Asse or an Oxe fallen into a pitte, and wil not strayght way pull hym out on the Sabboth day? And they coulde not aunswer hym agayn to these thynges. He put foorth also a similitude to the geastes, whē he marked how they preaced to be in the highest roumes, and sayd vnto them: when thou art bidden to a wedding of any man, syt not downe in the hiest roume, lest a more honorable man then thou be biddē of hym, and he (that bad him and thee) come and say to thee: geue this man roume, and thou begin with shame to take ꝑ lowest roume. But rather when thou arte bidden, goe and sit in the lowest roume, that when he that bad thee cometh, he may saye vnto thee: frend, syt vp hyer. Then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall bee broughte lowe, and he that humbleth himselfe, shalbe exalted. Luke.xiii

¶ The .xviii. Sundaye after Trinitie.

¶ The Collect.

LOrd, we beseche thee graunte thy people grace to auoid the infections of the deuil, and with pure hearte & mind, to folow thee, the onely god: through Jesus Christ our lord.

¶ The Epistle.



I Thanke my god alwayes on your behalfe, for the grace of god which is geuē you by Jesus Christ, that in all thynges ye are made ryche by him, in al vtteraunce, and in all knowledge: by the whyche thynges the testimonye of Jesus Christe was confyrmed in you, so that ye are behynde in no gyfte, waytyng for the appearyng of oure Lorde Jesus Chryste, whyche shall also 1. Cor. 1

ſtrength you, to the ende that you maye bee blameleſs in the day of the comyng of our Lorde Jeſus Chriſte.

¶ The Goſpell.

Mat. xxii



Hen the Phariſeis had heard that Jeſus dyd put the Saduceis to ſilence, they came together: and one of them (whiche was a doctor of law) aſked him a queſtion, tempting him, and ſaying: Maiſter, whiche is the greateſt commaundemente in the lawe? Jeſus ſayde vnto him: Thou ſhalt loue the Lord thy God with all thy heart, and with all thy ſoule, and with all thy mynde. This is the firſt and greateſt commaundemente. And the ſecond is lyke vnto it: Thou ſhalt loue thy neyghbour as thy ſelf. In theſe two commaundementes hang all the lawe and the Prophetes. Whyle the Phariſeis were gathered together, Jeſus aſked them, ſaying: what thinke ye of Chriſt? whoſe ſonne is he? They ſayde vnto him: the ſonne of Dauid. He ſayde vnto them: how then doeth Dauid in ſpirite cal him Lord, ſaying: The Lorde ſayd vnto my Lorde, ſit thou on my righte hand tyll I make thine enemies thy foteſtole. If Dauid then call hym Lord, how is he then his ſonne? And no man was hable to aunſwer him any thing, neither durſt any man (from that daye forth) aſke hym any moe queſtions.

¶ The .xix. Sundaye after Trinitie.

¶ The Collect.

O God, foraſmuch as without thee, we are not hable to pleaſe thee: Graũt that the working of thy mercy, may in all thynges direct and rule our heartes: Throughe Jeſus Chriſt our Lorde.

¶ The Epiſtle.

Eph. iiii.



This I ſaye and teſtifie throughe the Lord, that ye henceforthe walke not as other Gentyles walke, in vanitye of theyr mynde, whyle they are blynded in theyr vnderſtandyng, beeyng farre from a Godly lyfe, by the meanes of the ignorannce that is in them, and becauſe of the blyndneſſe of theyr heartes, whiche beeyng paſt repentaunce, haue geuen themſelues

themselues ouer vnto wantonnes, to worke all maner of vnclennes, euen with gredines. But ye haue not so learned Christe. If so bee that ye haue hearde of hym, and haue been taught in him, as the trueth is in Iesu (as concerning ꝑ conuersacion in times past) to lay from you the olde man, which is corrupt, according to the deceiuable lustes. To be renued also in the spirite of your mind, and to put on that new man whiche after God is shapen in righteousnes and true holynes. Wherfore put away lying, and speake euery man truth vnto hys neighbour, forasmuche as we are membres one of another. Be angry & sinne not: Let not the sunne go downe vpon youre wrathe, neither geue place to the backbyter. Let hym that stole, steale nomore: but let hym rather labour with his handes the thing which is good, that he may geue vnto him that nedeth. Let no filthy communicacion procede out of your mouth, but that which is good to edifye withal, as ofte as nede is, that it may minister grace vnto the heaters. And grieue not the holye spirite of God, by whom ye are sealed vnto the day of redempcion. Let all bitternes, and fiercenes, and wrath, and roaryng, and cursed speakyng, be put awaye from you, with al malicioulnes. Be ye curteous one to another, mercyfull, forgeuyng one another, euen as God for Christes sake hath forgeuen you.

¶ The Gospell.

IEsus entred into a shyp, & passed ouer, and came into hys owne citie: And beholde, they brought to hym a man sicke of the paulsey, lying in a bedde. And when Jesus sawe the fayth of them, he sayde to the sycke of the Paulsey: Sonne, bee of good chere, thy sinnes bee forgeuen thee. And behold, certayn of the Scribes sayde within themselues: this man blasphemeth. And when Jesus sawe theyr thoughtes, he sayd: Wherfore thinke ye euill in youre heartes? Whether is it easier to say, thy sinnes bee forgeuen thee, or to saye, aryse and walke? But that ye maye knowe that the sonne of man hathe power to forgeue sinnes in earth. Then sayeth he to the sicke of the Paulsey: Aryse, take vp thy bed, and goe vnto thyne house. And he arose Matth. ix.

arose and departed to his house: But the people that saw it, merueyled, and glorified God, which hath geuen such power vnto menne.

¶ The .xx. Sundaye after Trinitie.

¶ The Collecte.

ALmighty and merciful God, of thy bountifull goodnes kepe vs from all thinges that may hurt vs: that we being ready both in body and soule, maye with fre heartes accomplishe those thinges that thou wouldest haue done: thorow Iesus Christe oure Lorde.

¶ The Epistle.

Ephe.v

TAke hede therfore, howe ye walke, circumspectly, not as vnwyse, but as wise menne, redemyng the time, because the dayes are euill. Wherefore bee ye not vnwise, but vnderstande what the will of the Lorde is, and bee not dronken with wine, wherin is excesse. But be fylled with the spirite, speakyng vnto your selues in Psalmes and Himnes, and spirituall songes, syngyng and makyng melody to the lord in your heartes, geuing thankes alwayes for all thynges vnto God the father, in the name of our Lorde Iesus Christe: submitting your selues one to another in the feare of God.

¶ The Gospell.

Mat.xxii

IEsus saide to hys disciples: The kingdome of heauen is like vnto a man that was a kyng, whyche made a mariage for his sonne, and sent furthe hys seruauntes to call them that were bydden to the wedding, and they would not come. Agayne he sent furth other seruauntes, saying: Tell them whiche are bidden: beeholde, I haue prepared my diner, myne Oxen and my fatlynges are kylled, and all thynges are ready, come vnto the mariage. But they made lyght of it, and went theyr wayes: One to hys farme place, another to his marchaundise, and the remnaunt toke his seruauntes, & intreated them shamefully, and slewe them. But when the kyng heard thereof, he was wroth, and sente furth his men of warre, and destroied those murtherers, and brēt vp theyr city. Then saide he to his seruauntes:

seruauntes: the mariage in dede is prepared, but they whiche were bidden, were not worthy: Goe ye therfore oute into the hye wayes, and as many as ye fynd, byd them to the mariage. And the seruauntes went furth into the hye wayes, and gathered together all, as many as they coulde fynde, bothe good and bad, and ỹ wedding was furnished with geastes. Then the kyng came in to see the geastes: and when he spyed there a man, whiche had not on a wedding garmente, he said vnto hym: frend, how camest thou in hither, not hauing a wedding garment? And he was euen specheles. Then said the king to the ministers: take and bind him hand and foote, and cast hym into vtter darkenes, there shalbe wepyng and gnashyng of teeth. For many bee called, but few are chosen.

The.xxi. Sundaye after Trinitie.

The Collecte.

GRaunte we beseche thee, mercifull Lorde, to thy faythfull people, pardon and peace, that they maye be clensed from all theyr sinnes, and serue thee with a quiet mynde: through Jesus Christe oure Lorde.

The Epistle.

MY brethren, bee strong throughe the Lorde, and through the power of hys myghte: Put on all the armour of God, that ye may stand against all the assaultes of the deuill: for we wrestle not agaynste bloud and flesche, but against rule, againste power, agaynste worldlye rulers, euen gouernours of the darkenes of thys worlde, againste spirituall craftines in heauenlye thynges. Wherefore, take vnto you the whole armour of God, that ye may be hable to resiste in the euyll day, and stande perfect in all thynges. Stande therfore, and your loynes gyrd with the trueth, hauyng on the brestplate of ryghteousnesse and hauyng shooes on youre feete, that ye maye bee prepared for the gospell of peace. Aboue all, take to you the shyelde of faythe, wherewith ye maye quenche all the fyery dartes of the wicked. And take the helmet of saluacyon, and the sweord of the spirite, which is the worde of God. And pray alwaies with all maner of prayer and supplycacion in the spirite, and watche

Ephe.vi.

watche therunto with all instaunce and supplicacion, for all sainctes and for me, that vtteraunce may be geuen vnto me, that I may open my mouthe freely, to vtter the secretes of my gospell (wherof I am a messenger in bondes) that therein I may speake freely, as I ought to speake.

¶ The Gospell.

John.iiii

THere was a certayn ruler, whose sõne was sycke at Capernaũ. Assone as the same hearde, that Iesus was come out of Iewry into Galile, he went vnto him, and besought him that he woulde come downe and heale his sonne. For he was euen at the poynte of death. Then said Iesus vnto him: except ye see signes and wonders, ye will not beleue. The ruler sayd vnto hym: Sir, come downe or euer that my sonne dye. Iesus sayeth vnto him: Goe thy waye, thy sonne liueth. The man beeleued the word that Iesus had spoken vnto him; & he went his way. And as he was going downe, the seruauntes met hym, and tolde hym, saying: thy sonne liueth. Then enquired he of the the houre when he began to amende. And they sayde vnto him: yesterday at the seuenth houre the feuer lefte him. So y father knewe that it was the same houre in the whych Iesus sayde vnto him, thy sonne liueth: and he beleued, and all his housholde. This is agayn the second miracle that Iesus did, when he was come out of Iewry into Galile.

¶ The .xxii. Sundaye after Trinitie.

¶ The Collecte.

LOrde, we beseche thee to kepe thy housholde the churche, in continuall godlines, that through thy protection, it maye bee free from all aduersities, and deuoutlye geuen to serue thee in good workes, to the glory of thy name: Thorow Iesus Christ our Lorde.

¶ The Epistle.

Philip.i.

IThanke my God with all remẽbraunce of you alwayes in al my prayers for you, & pray with gladnes, because ye are come into the felowship of the gospell, frõ the firste day vntil now. And am surely certified of thys, that he which hath begon a good worke in you,

you, shall perfourme it vntil the day of Jesus Christe, as it becometh me, that I shoulde so iudge of you all, because I haue you in my heart: forasmuch as ye are al companions of grace with me, euē in my bondes, and in the defending and establishing of the gospel: for god is my recorde how greatly I long after you all, from the very heart roote in Jesus Christe. And thys I praye, that your loue may encrease yet more and more in knowledge, and in al vnderstanding, that ye may accept the thynges that are most excellent, ỹ ye may be pure, and such as offende no man, vntil the day of Christ, beeing filled with the fruite of righteousnes, which cometh by Jesus Christ, vnto the glory and prayse of God.

The Gospell.

Mathew xviii.

PEter said vnto Jesus: Lord, how oft shal I forgeue my brother if he sinne against me, till seuen times? Jesus saith vnto him: I say not vnto the, vntil seuen times, but seuenty times seuē times. Therefore is the kyngdome of heauen lykened vnto a certayne man: that was a kyng, whiche would take accoumptes of his seruaūtes. And whē he had begon to reckon, one was brought vnto him, which ought him ten thousand talētes: but forasmuch as he was not hable to pay, his lord commaunded him to be solde, and his wife and childrē, and all that he had, and payment to be made. The seruaunt fel down, & besought him, saying: Syr, haue pacience wyth me, and I wil pay thee al. Then had the lord pitie on that seruaunt, and losed him, and forgaue him the debte. So the same seruaunt went out, & found one of his felowes which ought him an hundred pence, and he laid handes on hym, & toke him by the throte, saying: pay that thou owest. And his felow fel down & besought hym, saying: haue pacience with me, and I wil pay thee all. And he would not, but went & cast him into prisō, til he should pay the debte. So whē his felowes saw what was done, they wer very sory, and came and tolde vnto their Lord all that had happened. Then his Lorde called him, and sayd vnto hym. O thou vngracious seruaunt, I forgaue thee al that debte when thou desiredst me:

me: shouldest not thou also haue had cõpassion on thy felow, euen as I had pitie on thee: And his lord was wroth, and deliuered him to the Jailers, til he should pay all that was due vnto him. So likewise shal my heauẽly father doe also vnto you, if ye from your hartes forgeue not (euery one his brother) their trespalles.

The .xxiii. Sunday after Trinitie.

The Collecte.

GOd our refuge and strength, whiche art the author of al godlynes, be ready to heare the deuoute prayers of the Churche: and graunt that those thinges which we aske faythfully, we maye obtayne effectually: Through Jesus Christ our Lorde.

The Epistle.

Phil. iii. BRethren, be folowers together of me, & looke on them whiche walke euen so as ye haue vs for an ensample. For many walke (of whõ I haue told you often, and now tel you weping) that they are the enemies of ỹ crosse of Christ, whose ende is damnaciõ, whose bely is their God, and glory to their shame, which are worldly minded. But our conuersacion is in heauẽ, from whence we loke for the sauiour, euen the Lorde Jesus Christ, which shal chaunge our vile body, ỹ he may make it lyke vnto his glorious bodye: according to the working, whereby he is hable also to subdue all thynges vnto hymselfe.

The Gospell.

Mat. xxii. THen the Pharisees went out, & toke counsaill how they might tãgle him in his wordes. And they sent out vnto him their disciples with Herodes seruauntes, saying: Master, we knowe that thou art true, & teachest the way of god truely, neither carest thou for any mã: for thou regardest not the outward apearaũce of men. Tel vs therfore, how thinkest thou: Is it lawful that tribute be geuẽ vnto Cesar, or not: But Jesus perceiuing their wickednes said: why tẽpt ye me ye hypocrites: Shew me the tribute moneye. And they

toke

toke hym a peny. And he said vnto thē: whose is this image and superscripcion? they sayd vnto him: Ceasars. Then said he vnto them: geue therfore vnto Ceasar, the thinges which are Ceasars: and vnto god, those thinges whiche are gods. When they heard these wordes, thei merueiled, and left him, and went theyr waye.

¶ The xxiiii. Sunday after Trinitie.

¶ The Collecte.

LOrd, we beseche thee alloile thy people frō their offences, that through thy bountifull goodnes, we maye be deliuered from the bandes of all those synnes, which by our frailtie we haue committed: Graunt this. &c.

¶ The Epistle.

WE geue thankes to God, the father of our Lorde Iesus Christ, alwaies for you in our prayers: for we haue heard of your fayth in Christ Iesu, and of the loue which ye beare to all sainctes, for the hopes sake whiche is layed vp in store for you in heauen: of which hope ye heard before by the true worde of the gospel, which is come vnto you euen as it is, fruitfull, and groweth as it is also among you, from the daye in the whiche ye heard of it, and had experience in the grace of god throughe ỹ truth, as ye learned of Epaphra our deare felow seruaūt, which is for you a faithfull minister of Christe, whiche also declared vnto vs your loue which ye haue in ỹ spirite. For this cause we also, euer sence the daye we heard of it, haue not ceased to praye for you, & to desire that ye might be fulfilled with the knowledge of hys wyl, in all wysedome and spiritual vnderstanding, that ye might walke worthi of the Lord, that in all thynges ye may please, being fruitful in all good woorkes, and increasyng in the knowledge of God, strengthed with al might, through his glorious power, vnto all pacience and long suffering, with ioyefulnes, geuing thankes vnto the father, whiche hath made vs mete to bee partakers of the inheritaunce of sainctes in lyght. Coloss. 1.

¶ The Gospell.

Whyle

Math. ix. WHyle Jesus spake vnto ỹ people: behold, there came a certain ruler and worshipped him, saying: my daughter is euen nowe deceased, but come & lay thy hand vpō her, and she shal liue. And Jesus arose and folowed him, and so did his disciples. And beholde, a woman whiche was diseased with an issue of bloud twelue yeres, came behind him and touched the hemme of his vesture. For she sayed within her selfe: If I maye touche but euen his vesture onelye, I shal be safe. But Jesus turned him about, and whē he saw her, he sayed: daughter, be of good comfort, thy fayth hath made thee safe. And the woman was made whole euen the same time. And whē Jesus came into the rulers house, and saw the mynstrelles and people making a noyse, he sayed vnto them: geat you hence, for the mayde is not dead, but slepeth. And they laughed him to scorne. But when the people were put forth, he went in, and toke her by the hande, and sayed: damosell arise. And the damosel arose. And this noyse was abrode in all that lande.

¶ The. xxv. Sunday after Trinitie.

¶ The Collect.

STiere vp we beseche thee, O lord, the willes of thy faithful people: that thei plenteously bringing forth the fruite of good woorkes, maye of thee bee plenteouslye rewarded: through Jesus Christ our Lorde.

¶ The Epistle.

Jer. xxiii. BEholde, the tyme commeth, sayeth the Lord, that I wil rayse vp the righteous braunche of Dauid, whiche king shall beare rule, and he shall prosper with wisedome, and shall sette vp equitie and ryghteousnesse agayne in earth. In his time shall Juda be saued, and Israell shall dwell without feare. And thys is the name that they shall call hym, euen the LORDE oure ryghteousnesse: and therefore behold, the time commeth sayeth the Lorde, that it shall bee no more sayed, the Lorde lyueth whiche brought the children of Israel oute of the lande of Egipte: But the Lorde lyueth whiche brought forth

forth and lead the seede of the house of Israel oute of the North land, and from al contreyes where I haue scattered them, and they shall dwell in theyr owne lande agayne.

¶ The Gospell.

When Jesus lift vp his eyes, and saw a great com- John.vi.
pany come vnto him, he saith vnto Philip: whēce shall we bye bread that these maye eate? This he sayd to proue him, for he himselfe knewe what he woulde dooe. Philip aunswered hym: two hundreth peny-worth of bread are not sufficient for them, that euerye man may take a little. One of his disciples (Andrew, Sunō Peters brother) sayed vnto hym. There is a lad here, whiche hath fiue barley loaues and two fisches: but what are they among so many? And Jesus said: make ẏ people sit downe: There was much grasse in ẏ place. So the men sate down, in numbre about fiue thousand. And Jesus toke the bread, and when he had geuen thankes, he gaue to the disciples, & the disciples to them that were set downe. And likewyse of the fisches as much as they would. When they had eaten ynoughe, he sayeth vnto hys disciples: Gather vp the broken meate which remayneth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, whiche broken meate remayned vnto them that had eaten. Then those men (when they had seen the miracle that Jesus did) sayd: this is of a trueth the same prophete that should come into the worlde.

If there be any moe Sundaies before Aduente Sunday, to supply the same, shalbe taken the seruice of some of those Sundaies that were omitted betwene the Epiphanie and Septuagesima.

¶ Sainct Andrewes daye.

¶ The Collect.

Almightie god, which didst geue suche grace vnto thy holy Apostle Sainct Andrewe, that he redely obeyed the calling of thy sonne Jesus Christe, & folowed him without delaye: Graunte vnto vs al, that we being called by thy holy word, may furthwith geue ouer our selues, obedyently to folowe thy holy commaundementes: throughe the same

Jesus Christ our Lorde.

¶ The Epistle.

Roma.x. IF thou knowledge with thy mouth that Jesus is the lord, and believe in thy heart that god raised him vp from death: thou shalte be safe. For to believe with the hearte iustifieth, and to knowe-ledge with the mouth, maketh a man safe. For the scripture saieth: whosoeuer believeth on him, shal not be confounded. There is no difference betwene the Jewe and the Gentile. For one is Lord of all, which is riche vnto al that cal vpon hym. For whosoeuer doeth call on the name of the Lorde, shalbe safe. How then shall they call on him on whom they haue not beleued? How shal they believe on him, on whom they haue not heard? How shall they heare without a preacher? And howe shall they preache, without they be sent? As it is written: howe beautifull are the fete of them whiche bring tidinges of peace, and bryng tydinges of good thynges? But they haue not all obeyed to the gospell. For Esay sayth: Lord, who hath believed our sayinges? so then fayth cometh by hearyng, and hearyng commeth by the worde of God. But I aske: haue they not heard? no doubt their sound went out into all landes, and their wordes into the endes of the worlde. But I demaund whether Israel did knowe or not? First Moses saieth: I will prouoke you to enuy, by them that are no people, by a fooliche nacion I wyll anger you. Esay after that is bolde, and sayeth: I am founde of them that soughte me not: I am manyfeste vnto them that asked not after me. But agaynste Israel he sayeth: All day long haue I stretched forth my handes vnto a people that believeth not, but speaketh agaynste me.

¶ The Gospell.

Mat.iiii. AS Jesus walked by the Sea of Galile, he sawe two brethren: Simon whiche was called Peter, and Andrew his brother, castyng a nette into the Sea, (for they were fyschers) and he sayeth vnto them: folowe me, and I wil make you to become fyschers of men. And they streight waye left their nettes and folowed hym.

him. And when he was gone furth from thence, he sawe other two brethren, James the sonne of Zebede, and John hys brother, in the ship with Zebede their father mendyng their nettes, and he called them. And they immediatly lefte the ship and their father, and folowed him.

Saincte Thomas the Apostle.

The Collecte.

ALmighty euerliuing god, which for the more confirmacion of the faith, didst suffre thy holy Apostle Thomas to be doubtful in thy sonnes resurreccion: graunt vs so perfectly, and without all doubt to beleue in thy sonne Jesus Christ, that our fayth in thy syght neuer be reproued: heare vs, O lord, through the same Jesus Christ: to whom wyth thee and the holy gost be all honour. &c.

The Epistle.

NOwe are ye not straungers, nor foreyners, but citezens with the sainctes, and of the houshoulde of God: and are built vpon the foundacion of the Apostles and Prophetes, Jesus Christ himself being the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holy temple of the Lord: in whom also ye are built together, to be an habitacion of God through the holy gost. Ephe. ii.

The Gospell.

THomas one of the twelue, whiche is called Didimus, was not with them when Jesus came. The other disciples therefore sayd vnto him: we haue seen the Lord. But he sayd vnto them: except I see in hys handes the prynte of the nayles, and put my fynger into the prynte of the nayles, and thruste my hande into hys syde, I will not beleue. And after eight dayes, agayne hys disciples were within, and Thomas with thē. Then came Jesus when the doores were shut, and stode in the middes, and sayed: Peace bee vnto you. And after that, he sayed to Thomas: bryng thy fynger hyther, and see my handes, and reache hyther thy hande, and thrust it into my syde, and bee not faythlesse but beleuyng. Thomas aunswered, and John xx.

sayd vnto him: my lord and my god. Jesus said vnto hym: Thomas, because thou hast seē me, thou hast beleued: blessed are they that haue not seen, and yet haue beeleued. And many other signes truly did Jesus in the presence of his disciples, which are not written in this boke. These are written that ye might beleue that Jesus Christe is the sonne of God, and that (in beleuing) ye might haue lyfe through his name.

The conuersion of Sainct Paule.

The Collect.

GOd whiche hast taught al the world, throughe ỹ preaching of thy blessed Apostle Saincte Paul: Graūt we beseche thee, that we which haue his wonderful conuersion in remembraunce, may folowe and fulfyll thy holy doctryne that he taught: through Jesu Christ our Lorde.

The Epistle.

Actes.ix. AND Saule yet breathyng oute threatninges and slaughter againſt the disciples of the lorde: wente vnto ỹ hie priest, & desired of him letters to carye to Damasco to the Sinagoges, ỹ yt he founde any of this way (were they men or women) he myght bring them bound to Jerusalem. And when he iourneyed, it fortuned ỹ as he was come nigh to Damasco, sodeynly there shined round aboute him a light from heauē, & he fel to the earth, and heard a voyce saying to hym: Saul, Saul, why persecutest thou me? And he sayed: what art thou lord? And the Lorde sayd: I am Jesus whom thou persecutest. It is hard for thee to kicke againſt the pricke. And he both trembling and astonied, sayd: Lord, what wilt thou haue me to doe? And the Lorde sayed vnto him: aryse, and goe into the citie, and it shalbe tolde thee what thou must doe. The men which iourneyed with him, stode amased, hearing a voyce but seeyng no man. And Saule arose from the earth, and when he opened his eyes, he sawe no manne: But they lead hym by the hande, and broughte him into Damasco. And he was three dayes wythoute syghte, and neyther dyd eate nor drynke. And there was a certayne Disciple at Da-

at Damasco, named Ananias: and to him said the Lord in a vision: Ananias: and he sayd: beholde, I am here Lord. And the lord said vnto him: arise and goe into the strete (which is called streight) and seke in the house of Judas, after one called Saule of Tharsus. For behold, he praieth, and hath seen in a vision, a man named Ananias, comming in to him and puttyng his handes on him, that he might receiue his sight. Then Ananias aunswered: Lord, I haue heard by many of this man, how much euil he hath done to thy sainctes at Jerusalem: & here he hathe auctority of the hie priestes, to binde all that call on thy name. The Lorde saide vnto him: go thy way, for he is a chosen vessell vnto me, to beare my name before the Gentiles, and kinges, and the childre of Israel. For I will shew him how great thynges he muste suffre for my names sake. And Ananias went his way, & entred into the house, and put his handes on him, and sayd: brother Saule, the lord that appeared vnto thee in the waie as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy goste. And immediatly there fell from hys eyes as it had been scales, and he receyued sight, and arose, & was baptised, and receyued meate, and was comforted. Thē was Saule a certayne dayes with the Disciples whyche were at Damasco. And streight way he preached Christe in the Sinagogues, how that he was the sonne of God. But al that heard him were amased, and sayd: is not this he that spoyled them whiche called on this name in Jerusalem, and came hither for that intent, that he might bring them bound vnto the hye Priestes? But Saule encreased the more in strengthe, and confounded the Jewes which dwelt at Damasco, affirming that this was very Christ.

¶ The Gospell.

PEter aunswered, and said vnto Jesus: behold, we haue forsaken all and folowed thee: what shall we haue therfore? Jesus sayd vnto them: Verely I say vnto you, that when the sonne of man shal sit in the seat of his Maiestie, ye that haue folowed me in the regeneration, shall syt also vpon. xii Mat. xix.

 seates,

ſeates, & iudge the twelue tribes of Iſrael. And euerye one that forſaketh houſe, or brethre, or ſiſters, or father, or mother, or wyfe, or children, or landes, for my names ſake, ſhall receyue an hundreth folde, & ſhall inherite euerlaſtyng lyfe. But many that are fyrſte ſhalbe laſt, & the laſt ſhalbe fyrſte.

¶ The purificacion of Sainct Mary the virgin.

¶ The Collecte.

ALmightie and euerlaſtyng God, we humblye beeſeche thy Maieſtie, that as thy onelye begotten ſonne was this day preſented in the Temple, in ſubſtaunce of our fleſh: ſo graunt that we may be preſented vnto thee with pure and cleare mindes: By Jeſus Chriſt our Lorde.

¶ The Epiſtle.

¶ Theſame that is appoynted for the Sundaye.

¶ The Goſpell.

Luke.ii. WHen the tyme of theyr Purificacion (after the law of Moſes) was come, they brought him to Jeruſalem, to preſent him to the Lorde (as it is written in the lawe of the Lord: euery male child that firſte openeth the matrix, ſhalbe called holy to the Lorde:) and to offre (as it is ſayde in the law of the Lorde) a payre of turtle Dooues, or two yong Pigeons. And behold, there was a man in Hieruſalem, whoſe name was Simeon. And the ſame man was iuſt and godly, and loked for the conſolacyon of Iſrael, and the holi goſt was in him. And an aunſwer had he receiued of the holy goſt, that he ſhould not ſee death, except he fyrſt ſawe the Lorde Chriſt. And he came by inſpiracyon into the temple.

¶ Sainct Mathies daye.

¶ The Collecte.

ALmightye God, whiche in the place of the traitor Judas dydſt chooſe thy faythfull ſeruaunte Mathie to be of the numbre of thy twelue Apoſtles: Graunt that thy church beyng alway preſerued from falſe Apoſtles, maye bee ordered and guyded by faythful and true paſtors: throughe Jeſus Chriſte our Lorde.

The

¶ The Epistle.

IN those dayes Peter stode vp in the middes of the disciples, and said: the numbre of names that were together, were about an hundred and .xx. Ye men & brethren, this scripture must nedes haue been fulfilled, whiche the holy ghost, throughe the mouth of Dauid, spake before of Judas, whiche was guide to them that toke Jesus. For he was noumbred with vs, and had obteined fellowship in this ministracion. And thesame hath now possessed a plat of ground, with the reward of iniquitie: and whē he was hāged, burst a sunder in the middes, & al his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem: insomuche that thesame fielde is called in theyr mother tongue, Acheldama, that is to say: the bloudy fielde. For it is writtē in the boke of Psalmes: his habitacyon bee voyde, and no man be dwelling therin, & his bishoprike let another take. Wherfore, of these men whyche haue companied with vs (all the tyme that the Lorde Jesus had al hys conuersaciō among vs, beginning at the Baptisme of Johu vnto that same day, that he was takē vp from vs) must one be ordeined, to be a witnes with vs of his resurrection. And they appoynted two, Joseph whyche is called Barsabas (whose surname was Justus) and Mathias. And whē they prayed, they said: Thou Lord whiche knowest the heartes of all men, shew whether of these two thou hast chosen, that he may take the roume of this ministraciō and Apostleship, frō whiche Judas by transgression fell, that he might go to hys owne place. And they gaue forth their lottes, & the lot fel on Mathias, and he was coumpted with the eleuen Apostles. Actes.i.

¶ The Gospell.

IN that tyme Jesus aunswered, and sayde: I thanke thee (O father) Lord of heauen & earth, beecause thou hast hyd these thynges from the wise and prudente, and hast shewed them vnto babes: verely father, euen so was it thy good pleasure. All thynges are geuen vnto me of my father. And no man knoweth the sonne, but the father: neyther knoweth Math.xi.

any man the father, saue the sonne, and he to whōsoeuer the sonne will open him. Come vnto me al ye that labour and are laden, and I wil ease you. Take my yoke vpon you & learne of me, for I am meke & lowly in hearte, and ye shal fynd rest vnto your soules: for my yoke is easy, and my burdē is light.

¶ The annunciacion of the virgin Mary.

¶ The Collecte.

WE beseche thee lord, powre thy grace into our hearttes, that as we haue knowen Christ thy sōnes incarnacyon, by the message of an Angel, so by his crosse and passion, we maye bee brought vnto the glorye of hys resurrecyon: Through the same Christ our Lorde.

¶ The Epistle.

Esay. vii

GOd spake once agayne vnto Ahaz, saying: requyre a token of the Lord thy god, whether it be toward the depthe beneathe, or towarde the heyght aboue. Then sayde Ahaz: I wil require none, nether wyll I tempt the Lorde. And he sayde: hearken to, ye of the house of Dauid: is it not inough for you, that ye bee greuous vnto men, but ye muste greue my GOD also? And therefore the Lord shall geue you a token: Behold, a virgin shal conceiue and beare a sonne, & thou his mother shalt call his name Emanuel. Butter and hony shall he eate, that he may knowe to refuse the cuyll, and choose the good.

¶ The Gospell.

Luke. i.

AND in the sixth moneth, the Aungel Gabriel was sent from God vnto a citie of Galile, named Nazareth, to a virgin spoused to a man whose name was Joseph, of the house of Dauid, & the virgins name was Mary. And the Aungel went in vnto her, & said: Haile ful of grace, ỳ lord is with thee: blessed art thou amōg women. When she saw him, she was abashed at his saying, and cast in her minde what maner of salutacion that should bee. And the Aungel said vnto her: feare not Mary, for thou hast found grace with God. Behold, thou shalte conceyue in thy wōbe, & beare a sonne, & shalt call his name Iesus: He

shalbe

shalbe great, and shalbe called the sonne of the highest. And the Lord God shal gene vnto him, the seat of his father Dauid, and he shal reygne ouer the house of Jacob for euer, and of his kyngdom there shalbe none end. Then sayd Mary to the Aungel: How shall this be, seeing I knowe not a man? And the Aungel answered, and sayd vnto her: the holy ghost shal come vpon thee, and the power of the hiest shal ouershadow thee. Therfore also that holy thyng which shalbe borne, shalbe called the sonne of God. And beholde thy Cosyn Elisabeth, she hath also conceiued a sonne in her age. And this is the sixthe moneth, which was called baren, for with God nothyng shall bee vnpossible. And Mary sayde: beholde the handmayde of the Lorde, bee it vnto me accordyng to thy worde. And the Aungel departed from her.

Saincte Markes daye.

The Collecte.

ALmighty god, which hast instructed thy holy churche, with the heauenly doctryne of thy Euangelicke Sainct Marke: geue vs grace so to bee established by thy holy gospell, that we be not lyke childzen, caried a waye with euery blast of vayne doctrine: Through Jesus Christe our Lorde.

The Epistle.

Vnto euery one of vs is geuen grace, accordyng to the measure of the gift of Christ. Wherfore he sayeth: when he went vpon hie, he led captiuitie captiue, and gaue giftes vnto men. That he ascended, what meaneth it, but that he also descended fyrste into the lowest partes of the earth? he that descended, is euen the same also that ascended vp aboue all heauens, to fulfyll all thynges. And the very same made some Apostles, some prophetes, some Euangelystes, some shepeheardes and teachers, to the edifying of the sainctes, to the worke and administration, euen to the edifying of the body of Christe, till we al come to the vnitie of the fayth, and knowledge of the sone of God, vnto a perfect man, vnto the measure of the full perfect age of Christe. That we hence forth should be no more childzen, waueryng and caryed about with euery winde of

Ephe. iiii

doctrine,

doctrine, by the wylines of men, through craftines wherby they lay awayt for vs to deceyue vs. But let vs folowe the trueth in loue, and in al thinges growe in him which is the head, euen Christe: in whom yf all the body bee coupled and knytte together, throughout euery ioynte, wherewith one ministreth to another (accordyng to the operation, as euery part hath his measure) he encreaseth the bodi, vnto the edifiyng of it selfe throughe loue.

¶ The Gospell.

Iohn. 15 I Am the true vyne, and my father is a husbandeman. Euerye braunche that beareth not fruite in me, he wyll take awaye. And euery braunche that beareth fruite, will he pourge, that it maye bring foorth more fruite. Nowe are ye cleane through the wordes whiche I haue spoken vnto you. Byde in me, and I in you. As the braunche cannot beare fruite of it selfe, except it bide in the vyne: no more can ye, except ye abide in me. I am the vyne, ye are the braunches. He that abideth in me, and I in him, the same bringeth forthe much fruite. For without me, can ye doe nothyng. Yf a man byde not in me, he is caste forth as a braunche, and is withered: And men gather them, and cast them into the fyre, & they burne. Yf ye abide in me, and my wordes abyde in you, aske what ye wil, and it shalbe done for you. Herein is my father glorifyed, that ye beare much fruit, and become my disciples. As the father hathe loued me, euen so also haue I loued you. Continue you in my loue. Yf ye kepe my cõmaundemẽtes, ye shal bide in my loue, euen as I haue kept my fathers cõmaundementes, & abyde in his loue. These thinges haue I spoken vnto you, that my ioye might remayne in you, and that your ioye might be ful.

¶ Sainct Philip and Iames.

¶ The Collecte.

ALmightie God, whom truely to knowe is euerlastyng lyfe: graunt vs perfectly to knowe thy Sonne Iesus Christe, to be the waye, the trueth and the lyfe, as thou haste taught Sainct Philip, and other the Apostles: through Iesus Christ our Lorde.

The

¶ The Epistle.

IAmes the seruaunt of God, and of the lord Iesus Christe, sendeth greetyng to the twelue Tribes which are scattered abroade. My brethren, counte it for an excedyng ioye, when ye fall into diuerse temptacyons. Knowing this, that the trying of your fayth gendreth pacience, and let pacience haue her perfect worke, that ye may bee perfect and sounde, lackyng nothing. Yf any of you lacke wisedome, let hym aske of him that geueth it: euen God, which geueth to all men indifferently, and casteth no man in the teeth, and it shalbe geuē him. But let him aske in faithe, and wauer not: for he that doubteth, is like a waue of the Sea, whiche is tost of ỹ windes, and caried with violence. Nether let that man thinke that he shall receyue any thing of the Lord. A wauering minded man, is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Agayne, let him that is riche, reioyce when he is made lowe. For euen as the floure of the grasse, shall he passe awaye. For as the sunne ryseth with heat, and the grasse withereth, and his floure falleth away, and the beautie of the fashion of it perisheth: euen so shall the ryche man perishe in his wayes. Happy is the man that endureth temptacion: For when he is tried, he shall receyue the croune of lyfe, whiche the Lorde hath promysed to them that loue hym. James.i.

¶ The Gospell.

ANd Iesus sayde vnto hys disciples: let not youre hearties be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. Yf it were not so, I would haue tolde you. I goe to prepare a place for you. And yf I goe to prepare a place for you, I wyll come agayne and receyue you, euen vnto my selfe: that where I am, there maye ye be also. And whyther I goe, you knowe, and the waye ye knowe. Thomas sayeth vnto hym: Lorde, we know not whither thou goest, And howe is it possible for vs to knowe the waye? Iesus sayeth vnto him: I am the way, and the trueth, and the life: Ioh.xiiii.

No man

No man cometh to the father but by me: yf ye had knowen me, ye had knowen my father also. And now ye knowe him, and haue seen hym. Philip sayeth vnto hym: Lord, shewe vs the father, and it sufficeth vs. Jesus sayeth vnto him: haue I been so long time with you, and yet hast thou not knowē me? Philip, he that hath seen me, hath seen my father: and howe sayest thou then, shew vs the father? Beleuest not thou that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my self: But the father that dwelleth in me, is he that doeth the woorkes. Beleue me that I am in the father, and the father in me? Or els beleue me for the woorkes sake. Verely, verely, I say vnto you: he that beleueth on me, the woorkes that I do, the same shall he doe also: and greater woorkes then these shall he doe, because I goe vnto my father. And whatsoeuer ye aske in my name, that will I do, that the father may be glorified by the sone. yf ye shall aske any thyng in my name, I will doe it.

¶ Saincte Barnabe Apostle.

¶ The Collect.

LOrde almightie, whyche hast indued thy holy Apostle Barnabas, with singuler giftes of thy holy gost: let vs not bee destytute of thy manyfolde giftes, nor yet of grace, to vse them alway to thy honour and glory: Throughe Jesus Chryste oure Lorde.

¶ The Epistle.

Actes. xi.

TYdinges of these thynges came vnto the eares of the congregacion, whiche was in Jerusalem. And they sent foorth Barnabas that he should goe vnto Antioche. Whyche when he came, and had seen the grace of God, was gladde: and exhorted them all, that with purpose of heart they woulde contynually cleaue vnto the Lorde. For he was a good man, and full of the holy ghost and of faythe, and muche people was added vnto the Lorde. Then departed Barnabas to Tharsus, to seeke Saule. And when he had found hym, he broughte hym vnto Antioche. And it chaunced that a whole yeare they had their conuersacyon with the congregacyon there, and taughte muche

muche people: insomuch that the disciples of Antioche were the first that were called christē. In those daies came Prophetes frō the citie of Jerusalem vnto Antioche. And there stode vp one of them, named Agabus, and signified by the spirite, that there should be great dearth throughout all the worlde, whyche came to passe in the Emperoure Claudius daies. Then the disciples, euery man accordyng to his habilitie, purposed to sende succoure vnto the brethren whyche dwelt in Jewry: which thing they also did, and sente it to the elders by the handes of Barnabas and Saul.

¶ The Gospell.

THis is my cōmaundement, that ye loue together as I haue loued you. Greater loue hath no man then this: ꝑ a man bestow his life for his frendes. Ye are my frendes, yf ye doe whatsoeuer I commaunde you. Henceforth call I not you seruauntes, for the seruaunt knoweth not what his Lord doeth. But you haue I called frendes, for al thinges that I haue heard of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, and ordeyned you to goe and bring foorth fruite, and that your fruite should remayn: that whatsoeuer ye aske of the father in my name, he maye geue it you. John.15.

¶ Saincte John Baptiste.

¶ The Collect.

ALmyghtie God, by whose prouydence thy seruaunte John Baptist was wonderfully borne, and sent to prepare the waye of thy sonne our sauioure by preaching of penaunce: make vs so to folow his doctrine and holy lyfe, that we may truely repent, accordyng to hys preachyng, and after his example constantly speake the trueth, boldly rebuke vice, and paciently suffre for the truthes sake: through Jesus Christ our Lorde.

¶ The Epistle.

BE of good chere my people, O ye prophetes cōfort my people, saith your God, cōfort Jerusalē at the heart, & tel her that her trauaile is at an end, that her offence is pardoned, ꝑ she hath receiued of the Esaye.41.

Lordes

Lordes hand, ſufficient correccion for al her ſinnes. A voice cried in wildernesse, prepare the way of the lord in the wyldernes, make streight the path of oure God in the deserte. Let al valleyes be exalted, & euery mountaine & hil be layed low: whatso is croked let it be made strayght, & let ỹ rough be made playne fieldes. For the glory of the Lorde shal appeare, and al flesh shal at once see it: for why the mouth of the Lorde hath spoken it. Thesame voice spake. Now crye. And the Prophet aunswered: what shal I cry: that al flesche is grasse, & that al the goodlines therof is as the floure of the field. The grasse is withered, the floure falleth awaye. Euen so is the people as grasse, whē the breath of the lorde bloweth vpō thē. Neuertheles, whether the grasse wither, or ỹ the floure fade away, yet the word of our god endureth for euer. Go vp vnto the hie hil (O Siō) thou that bringest good tidinges, lifte vp thy voyce with power. O thou preacher Ierusalem, lifte it vp without feare, and say vnto ỹ cities of Juda: Beholde your god, beholde, the lord god shall come with power, & beare rule with his arme. Beholde, he bryngeth hys treasure with hym, & his workes goe before him. He shal fede his flocke like an heardmā. He shal gather the lambes together with hys arme, and cary them in hys bosome, and shal kindly intreate those that beare yong.

¶ The Gospell.

Luke. i. ELizabethes time came ỹ she should bee deliuered, and she brought foorth a sonne. And her neyghbours and her cosins heard how the lord had shewed great mercy vpon her, and reioised with her. And it foortuned, that in the eight day thei came to circumcise the childe, and called his name Zachary, after the name of his father. And his mother aunswered and sayd: not so, but his name shalbe called John. And they sayed vnto her: There is none in thy kynred ỹ is named with thys name. And they made signes to his father, howe he woulde haue him called. And he asked for writing tables, and wrote, saying: hys name is John. And they meruayled all. And hys mouth was opened immediatlye, and his tong also, and he spake

spake & praised god. And feare came on all them that dwelt nye vnto hym. And all these sayinges was noised abroade throughout al the hie countrey of Jewry, and they ỳ heard them layd them vp in their heartes, saying: what maner of child shal this be? And the hand of the lord was with hym. And his father Zacharias was filled with ỳ holy goste, and prophecied, saying: Praised be the lord God of Israell, for he hath visited & redemed his people. And hath raised vp an horne of saluacio vnto vs, in the house of his seruãt Dauid. Euen as he promised by the mouth of his holy Prophetes, which were sence the world began. That we should be saued frõ our enemies, and frõ the hand of al ỳ hate vs. That he would deale mercifully with our fathers, and remembre his holy couenaũt. And he would performe ỳ othe whiche he sware to our father Abrahã for to forgeue vs. That we beyng delyuered out of the handes of our enemies, myghte serue hym without feare al the dayes of our life, in such holinesse & righteousnes, as are acceptable for him. And thou child shalt be called the Prophete of the hiest: for thou shalt goe before ỳ face of the lord to prepare his wayes. To geue knowledge of saluacyon vnto his people, for ỳ remissiõ of synnes. Through the tender mercy of our god, whereby the day spring frõ an high hath visited vs. To geue light to thẽ that sate in darkenes, and in the shadow of death, to guide our fete into the way of peace. And the child grew & waxed strong in spirite, and was in wyldernes til the daye came, when he should shewe hymselfe vnto the Israelites.

Saincte Peters daye.

The Collect.

Almightie god, whiche by thy sonne Jesus Christ hast geuen to thy Apostle Saincte Peter many excellente giftes, and commaundest hym earnestly to fede thy flocke: make we beseche thee, al Bishops and Pastours diligently to preache thy holy worde, and the people obediently to folowe the same, that they may receyue the crõwn of euerlastyng glory: through Jesus Christ our Lorde.

The Epistle.

At the

Actes.xii. AT the same time Herode the king stretched forth hys handes to vexe certaine of the congregacio. And he kylled James the brother of John with the sweord. And because he sawe it pleased the Jewes, he proceded farther and tooke Peter also. Then were the dayes of swete bread. And when he had caught him, he put him in prison also, & delyuered hym to foure quaternions of souldiers to be kepte: entending after Easter to bring him forth to ỳ people. And Peter was kept in prison, but prayer was made without ceasing of ỳ congregacyon vnto god for hym. And whē Herode would haue broughte hym out vnto the people, the same nyghte slepte Peter betwene two souldiers, boūd with two chaines: and the kepers before the dore, kept the prison. And behold, the Aungel of the lorde was there present, and a light shined in the habitacion. And he smote Peter on the side, and styrred hym vp, saying: arise vp quickely. And his chaines fel from his handes. And the Aungel sayd vnto hym: gyrd thy selfe, and binde on thy sandales. And he so did. And he sayth vnto him: cast thy garment about thee, & folow me. And he came out & folowed him, and wist not that it was trueth whiche was done by the Aungel, but thought he had seen a vision. When they were past the first & second watche, they came vnto the yron gate, that leadeth vnto the citie, whiche opened to them by the own accord. And they went out & passed thorow one strete, and forthwith the Angel departed from him. And when Peter was come to himselfe, he sayd: nowe I know of a suretie that the lord hath sent his Aungell, and hath deliuered me out of the hande of Herode, and from all the wayting of the people of the Jewes.

¶ The Gospell.

Mat.xvi. WHen Jesus came into the coastes of the Citie which is called Cesarea Philippi, he asked hys disciples, saying: whom doe men say that I the sonne of man am? They sayd: Some saye that thou art John Baptist, some Helias, some Jeremias, or one of the prophetes. He saith vnto thē: but whō saye

say ye that I am? Simō Peter aunswered, and said: Thou art Christ the sōne of the liuing god. And Iesus aūswered, and sayd vnto hym. Happy art thou Simō the sonne of Jonas: for flesche and bloud hath not opened that vnto thee, but my father whiche is in heauen. And I say vnto thee, ỳ thou art Peter: and vpon this rocke I wil build my cōgregaciō. And the gates of hell shall not preuaile against it. And I wil geue vnto thee the keies of the kyngdome of heauen. And whatsoeuer thou bindest in earth, shall be bounde in heauen: & whatsoeuer thou loosest in earth, shalbe looced in heauen.

¶Saincte James the Apostle.

¶The Collect.

GRaunt, O merciful god, that as thy holy Apostle saincte James, leauing his father and al that he had without delaye, was obedyente vnto the callyng of thy sonne Iesus Christ, and folowed him: So we, forsaking al worldly and carnall affeccyons, maye bee euermore ready to folowe thy commaundementes: through Iesu Christe our Lord.

¶The Epistle.

IN those dayes came Prophetes frō the citie of Ierusalem vnto Antioche: And there stode vp one of them named Agabus, and signified by ỳ spirite, that there should be great dearth throughout al the world, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man accordyng to his habilitie, purposed to send succour vnto ỳ brethren which dwelt in Iewry: which thing they also did, and sent it to the elders, by the handes of Barnabas and Saule. At thesame tyme Herode the kyng stretched forth his handes to vexe certayne of the congregacion. And he kylled Iames the brother of Iohn wyth the sweord. And because he saw it pleased the Iewes, he proceded farther, and toke Peter also. Actes. xi.

¶The Gospell.

THen came to him the mother of Zebedes chyldren, with her sonnes, worshipping him, and desiryng a certayne thyng of hym. And he sayed vnto her: what wylte thou? She sayed vnto hym: Graunte Math. xx.

that these my two sõnes may sit, the one on thy right hand, and ꝯ other on thy left, in thy kingdom. But Iesus answered & saied: ye wote not what ye aske. Are ye hable to drinke of the cup that I shall drinke of, and to be baptysed with the baptisme that I am baptised with? They said vnto him: we are. He said vnto them: ye shal drinke in dede of my cup, and be baptised with the baptisme that I am baptised with: but to sit on my right hand, and on my left, is not mine to geue, but it shall chaunce vnto them that it is prepared for of my father. And when the ten heard thys, they disdained at the two brethren. But Iesus called them vnto him, and said: ye know that the princes of the nacions haue dominiõ ouer thẽ, and they that are great mẽ, exercise auctoritie vpon thẽ. It shal not be so among you. But whosoeuer will be greate among you, let him be your minister: and whosoeuer wyll be chiefe among you, lette him be your seruaunt. Euen as the sonne of mã came not to be ministred vnto, but to minister, and to geue hys lyfe a redempcion for many.

¶ Sainct Bartholomewe.

¶ The Collect.

OAlmightie and euerlasting god, which hast geuẽ grace to thy Apostle Bartholomewe truly to beleue, and to preache thy word: graunt we beseche thee vnto thy churche, both to loue that he beleued, and to preache that he taughte: through Christ our Lord.

¶ The Epistle.

Actes. v. BY the handes of the Apostles, were many signes and wonders shewed among the people. And they were al together with one accorde in Salomons porche. And of other durst no mã ioyne hymself to them: neuertheles the people magnified thẽ. The number of them ꝯ beleued in the lorde, both of men and women, grewe more and more: insomuch that they brought the sicke into ꝯ stretes, and laid them on beddes & couches, that at the least way the shadowe of Peter, when he came by, might shadow some of them. There came also a multitude out of the cities rounde aboute, vnto Ierusalem, bringing sicke folkes, and them

them whiche were vexed with vncleane spirites: And they were healed euery one.

¶ The Gospell.

AND there was a strife among them, whiche of Luk. xxii.
thē should seme to be the greatest. And he said vnto them: the kinges of nacions reygne ouer them, and they that haue autority vpon thē, are called gracious lordes: But ye shall not so be. But he that is greatest amōg you, shalbe as the yonger, and he that is chiefe, shalbe as he that doeth ministre. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am amōg you, as he that ministreth. Ye are they which haue bidden with me in my tēptacions. And I appoynt vnto you a kingdom, as my father hath appoynted vnto me, that ye maye eate & drynke at my table in my kyngdome, and sytte on seates iudgeing the twelue tribes of Israel.

Sainct Mathewe.

¶ The Collect.

ALmightie God, which by thy blessed sonne diddest call Mathew from the receipt of custome to be an Apostle and Euangelist: Graunt vs grace to forsake all couetous desyres, and inordinate loue of riches, and to folowe thy sayd sonne Iesus Christ: who liueth and reigneth. &c.

¶ The Epistle.

SEeing that we haue such an office, euē as god ii. cor. iiii.
hath had mercy on vs, we goe not out of kind, but haue cast frō vs the clokes of vnhonestie, and walke not in craftines, neither handle we the woorde of God deceiptfullye, but open the trueth, and report our selues to euerye mans conscience in the sight of God. If our gospel bee yet hydde, it is hydde among them that are lost, in whom the God of thys worlde hath blinded the mindes of them which belieue not, lest the light of the gospel of ỹ glory of Christ (which is the ymage of God) shoulde shyne vnto them. For we preache not our selues, but Christe Iesus to bee the Lorde, and our selues

your seruantes, for Jesus sake. For it is god that cõmaũdeth the light to shine out of darkenes, which hath shined in our heartes, for to geue the lyght of the knowledge of the glory of God, in the face of Jesus Christ.

¶ The Gospell.

Math. ix. AND as Jesus passed forth from thence, he saw a man (named Mathew) sitting at the receipt of custome, and he sayde vnto hym: folowe me. And he arose and folowed him. And it came to passe as Jesus sate at meate in his house: beeholde, manye Publicanes also and sinners that came, sate down with Jesus & his disciples. And when the Phariseis saw it, they said vnto his disciples: why eateth your master with Publicanes & sinners? But when Jesus heard that, he said vnto them: They ỹ be strong nede not the Phisiciõ, but they that are sicke. Go ye rather, and learne what that meaneth: I wil haue mercy and not sacrifice: for I am not come to call the righteous but sinners to repentaunce.

¶ Sainct Michael and all Aungels.

¶ The Collecte.

EVerlasting God, which hast ordeyned and constituted the seruices of al Aungels and men in a wonderful order: mercifully graunt, that they which alway doe thee seruice in heauen, may by thy appoyntmẽt succour and defend vs in earth: through Jesus Christ our Lorde. &c.

¶ The Epistle.

Apoca. xii THere was a great battail in heauẽ: Michael and hys Angels fought with the dragon, & the dragon fought with his Angels, and preuayled not, neither was their place foũd any more in heauen. And the great dragon, ỹ old Serpent, called the deuil & Sathanas, was cast out, which deceueth all ỹ world. And he was cast into the earth, and his Angels wer cast out also with him. And I heard a loud voyce, saying: in heauẽ is now made saluacion and strength, and the kyngdome of our God, and the power

power of his Chryst. For the accuser of our brethren is caste down, which accused them before god day and night. And they ouercame him by the bloud of the lambe, & by the word of their testimony, and they loued not theyr liues vnto the death. Therfore reioyce heauens, and ye that dwel in them. Woe vnto the inhabiters of the earth, and of the sea: for the deuil is come down vnto you, which hath great wrath, because he knoweth that he hath but a shorte tyme.

¶ The Gospell.

AT the same time came the disciples vnto Jesus, saying: who is the greatest in ỹ kingdom of heauen? Jesus called a child vnto hym, and set him in the middest of thẽ, and said: Verely I say vnto you, excepte ye turne and become as children, ye shall not entre into the kingdome of heauen. Whosoeuer therfore humbleth himselfe as thys chylde, that same is the greatest in ỹ kingdom of heauen. And whosoeuer receiueth suche a chylde in my name, receyueth me. But whoso doeth offende one of these litle ones whiche beeleue in me, it were better for him that a milstone were hanged about his necke and that he were drowned in ỹ depth of the sea. Woe vnto ỹ world, because of offences: necessary it is ỹ offences come: But woe vnto ỹ man by whõ the offence cometh. Wherfore yf thy hande or thy fote hinder thee, cut hym of, and caste it from the. It is better for thee to entre into life halt or maimed, rather then thou shouldest (hauing two handes or two feete) be caste into euerlasting fyre. And if thine eie offende thee, plucke it out, and cast it from thee: It is better for the to entre into life with one eie, rather then (hauing two eies) to be cast into hel fyre. Take hede that ye despise not one of these litle ones. For I say vnto you: that in heauẽ theyr Angels doe alwayes beholde the face of my father whyche is in heauen. mat. xviii

¶ Sainct Luke the Euangelist.

¶ The Collect.

ALmightie god which calledst Luke the phisicio, whose prayse is in the gospel, to be a phisicio of ỹ soule: it may

pleale thee by the holsome medicines of his holy doctrine, to heale al the dileales of our soules: throughe thy sonne Jesu Chryst our Lorde.

¶ The Epistle.

2.tim.iiii. Watche thou in al thinges, suffre afflictiõs, doe the worke throughly of an Euangelist, fulfil thyne office vnto the vttermost: be sobre. For I am now ready to be offered, and ỳ tyme of my departyng is at hande, I haue foughte a good fyghte, I haue fulfylled my course, I haue kept the faith. From hencefoorth there is layd vp for me a crown of righteousnes, which ỳ lorde (that is a righteous iudge) shal geue me at that daye: not to me onely, but to all them ỳ loue his cõming. Doe thy diligence, that thou maiest come shortly vnto me. For Demas hath forsakẽ me, and loueth this present world, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia, only Lukas is with me. Take Marke and bryng hym with thee, for he is profitable vnto me for the ministracion. And Tichicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus, when thou comest bryng with thee, and the bokes, but specially the parchement. Alexander the coppersmith dyd me much euil: the Lord rewarde hym accordyng to hys dedes, of whom be thou ware also: For he hath greatly withstande our wordes.

¶ The Gospell.

Luke.x. The Lorde appoynted other seuentie (and two) also, and sente them two and two before hym into euery citie and place, whether he himselfe would come. Therfore he sayd vnto thẽ: ỳ harueste is great, but ỳ labourers are fewe. Praye ye therfore the Lord of the haruest, to sende forth labourers into the haruest. Goe your waies: beholde, I send you forth as lambes among wolues. Beare no wallet, neither scrip, nor shoes, & salute no man by ỳ way: into whatsoeuer house ye entre, first say: peace be to this house. And if the sonne of peace be there, your peace shal rest vpon him: if not, it shal re

turne

turne to you again. And in the same house tary styll, eating and drinking such as they geue. For the labourer is worthy of hys rewarde.

¶ Simon and Jude Apostles.

¶ The Collect.

ALmightie God, which hast builded thy congregacyon vpon the foundacion of the Apostles and Prophetes, Jesu Christ himselfe beeing the head corner stone: graunte vs so to be ioyned together in vnitie of spirite by their doctryne, that we maye be made an holy temple acceptable to thee: through Jesu Christ our Lorde.

¶ The Epistle.



Judas ỹ seruaunt of Jesu Christ, the brother of James: to them which are called and sanctified in god the father, and preserued in Jesu Christ: Mercye vnto you, and peace and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the cõmon saluacio, it was nedeful for me to write vnto you, to exhorte you ỹ ye should continually laboure in the fayth, which was once geuen vnto ỹ sainctes. For there are certayne vngodly men craftely crept in, of which it was written afore time vnto such iudgement. They turne the grace of our god vnto wantonnes, and deny God (which is the onely lord) and our lord Jesu Christ. My mynde is therefore to put you in remembraunce, forasmuche as ye once knowe thys, how that the lord (after that he had deliuered ỹ people out of Egipt) destroyed thẽ which after beleued not. The Aungels also whiche kepte not their first state, but left their owne habitacion, he hath reserued in euerlastyng chaynes vnder darkenesse, vnto the iudgement of the great day: euen as Sodom and Gomor, and ỹ cities about them, which in lyke maner defyled themselues with fornicacion, and folowed straunge flesh, are set forth for an example, and suffre the payne of eternall fyre: likewise these beeing deceiued by dreames, defile the flesche, despise rulers, and speake euill of them that are in auctoritie. Judi. i.

¶ The Gospell.

Iohn.xv.

THis cõmaunde I you, that ye loue together. Yf the worlde hate you, ye know it hated me before it hated you: Yf ye were of the worlde, the worlde would loue his owne: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therfore the worlde hateth you. Remembre the worde that I saye vnto you: the seruaunt is not greater then the Lord. Yf thei haue persecuted me, they wil also persecute you. Yf thei haue kept my saying, they wil kepe yours also. But al these thinges wil they doe vnto you for my names sake, beecause they haue not knowen hym that sente me. Yf I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloke their synne withall. He that hateth me, hateth my father also. Yf I had not done amõg thẽ the workes whiche none other man did, they should haue had no synne. But now haue they both seen and hated, not onely me, but also my father. But this happeneth, that the saying myghte be fulfilled ỳ is written in their law: They hated me without a cause. But when the comforter is come, whom I wyll send vnto you frõ the father, euen ỳ spirite of trueth (which procedeth of ỳ father) he shal testify of me. And ye shal beare witnes also, because ye haue been with me frõ ỳ beginning.

¶ All Sainctes.

¶ The Collect.

ALmightie God, whiche hast knit together thy elect in one Communion & felowship, in ỳ mistical body of thy sonne Christ our Lord: graunt vs grace so to folow thy holy Sainctes in al vertues, and godly liuing, that we maye come to those inspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee: Through Iesus Christe our Lord.

¶ The Epistle.

Behold

BEholde, I Iohn sawe another Aungell ascende from the rising of the Sunne, which had ỳ seale of the liuing God, and he cryed with a loude voyce to the foure Aungels (to whō power was geuen to hurt the earth and the sea) saying: Hurt not the earth, nether the sea, nether the trees, tyll we haue sealed the seruauntes of our God in their foreheades. And I heard the numbre of them which were sealed: and there were sealed an. C. and. xliiii. thousande, of all the trybes of the childzen of Israel. Apoc. vii.

Of the tribe of Iuda were sealed. xii. M.
Of the tribe of Ruben were sealed. xii. M.
Of the tribe of Gad were sealed. xii. M.
Of the trybe of Aser were sealed. xii. M.
Of the trybe of Neptalim were sealed. xii. M.
Of the trybe of Manasses were sealed. xii. M.
Of the trybe of Simeon were sealed. xii. M.
Of the trybe of Leui were sealed. xii. M.
Of the tribe of Isachar were sealed. xii. M.
Of the tribe of Zabulon were sealed. xii. M.
Of the tribe of Ioseph were sealed. xii. M.
Of the tribe of Beniamin were sealed. xii. M.

After this I beheld: and loe, a great multitude (whiche no man can numbre) of all nacions and people, and tonges, stode before the seate, & before ỳ lambe, clothed with long white garmentes, and Palmes in their handes, and cryed with a loude voyce, saying: saluacion be ascribed to him that sitteth vpon the seate of our God, and vnto the lambe. And all the Aungels stode in the compasse of the seate, and of the Elders, and the foure beastes, and fell before the seate on theyr faces, and worshipped God, saying: Amen. Blessyng. and glory, and wisdome, and thanke, and honor, and power, and might, be vnto our god for euermore. Amen.

¶ The Gospell.

Iesus

Math.v.  Esus seing the people, went vp into ỹ mountayn: and when he was set, his disciples came to him: & after that he had opened his mouth, he taught them, saying: Blessed are the poore in spirite, for theirs is the kingdom of heauen. Blessed are they that mourne, for they shall receiue coumforte. Blessed are the meke, for they shall receiue the enheritaunce of the earth. Blessed are they which hunger & thyrste after righteousnes, for they shalbe satisfied. Blessed are the mercifull, for they shall obtayn mercy. Blessed are the pure in heart, for they shal see god. Blessed are the peace makers, for they shall be called the childzen of God. Blessed are they whiche suffre persecucion for ryghteousnesse sake, for theirs is the kyngdome of heauen. Blessed are ye when menne reuile you and persecute you, and shall falsely saye al maner of euill sayinges against you for my sake: reioyce and be gladde, for greate is youre rewarde in heauen. For so persecuted they the Prophetes which were before you.

(.˙.)

¶ The ordre for the administracion of the Lordes Supper or holy Communion.

SO many as entend to be partakers of the holy Communion, shall signifie their names to the Curate ouernight, or els in the morning afore the beginning of morning prayer, or immediatly after.

And if any of those be an open and notorious euyll liuer, so that the congregacion by him is offended, or haue done any wrong to his neighbours by worde or dede: The Curate hauing knowledge therof, shal cal him and aduertise him, in any wise not to presume to the Lordes Table, vntil he haue openly declared himself to haue truly repented & amended his former naughty lyfe, that the congregacion may therby be satisfied, whiche afore were offended: and that he haue recompensed the partyes, whom he hath done wrong vnto, or at the least declare himselfe to bee in full purpose so to doe, as sone as he conueniently maye.

The same ordre shall the Curate vse, with those betwixt whom he perceiueth malice and hatred to raygne, not suffering them to be partakers of the Lordes Table, vntill he knowe them to be reconciled. And if one of the parties so at variaunce, be content to forgeue from the bottome of his heart, al that ỹ other hath trespassed against hym, and to make amendes for that he himself hath offended, and the other partie wil not be perswaded to a godly vnitie, but remayne styll in hys frowardnes and malyce: The minister in that case, ought to admytte the penitente person to the holy Communion, and not hym that is obstinate.

¶ The Table hauing at the Communion tyme a fayre whyte lynnen cloth vpon it, shall stande in the body of the Churche, or in the chaunsell, where Morning prayer, and Euening prayer be appointed to be sayed. And the Prieste standyng at the Northside of the Table, shall saye the Lordes prayer with this Collect folowyng.

Almightie

ALmightie god, vnto whom al heartes be open, all desyres knowen, and from whom no secretes are hid: clense the thoughtes of oure heartes by the inspiracio of thy holy spirite, that we may perfectly loue thee, and worthely magnifie thi holi name: through Christ our Lorde. Amen.

Then shall the Priest rehearse distinctly all the .x. commaundementes: and the people kneling, shal after euery Commaundement aske Gods mercy for their transgression of the same after thys sorte.

Minister.

God spake these wordes, and sayd: I am the lord thy god. Thou shalt haue none other Goddes but me.

People.

Lord haue mercy vpon vs, and encline our heartes to kepe thys lawe.

Minister.

Thou shalte not make to thy selfe any grauen ymage, nor the likenes of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalte not bowe downe to them, nor worshippe them: for I the Lorde thy God am a gelous God, and visite the synne of the fathers vpon the childzen, vnto the thyrd and fourth generacyon of them that hate me, and shewe mercye vnto thousandes in them that loue me and kepe my commaundementes.

People.

Lord haue mercy vpon vs, and encline our heartes to kepe thys lawe.

Minister.

Thou shalt not take the name of the Lord thy god in vayne: for the lord wil not hold him giltlesse that taketh his name in vayne.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Remembre that thou kepe holy the Sabboth daye. Syxe dayes shalt thou laboure and doe all that thou haste to doe, but the seuenth daye is the Sabboth of the LORDE thy God.

God. In it thou shalt doe no maner of worke, thou and thy sonne and thy doughter, thy manseruaunt, and thy mayde seruaunte, thy Catell, and the straunger that is within thy gates: for in. vi. daies the lorde made heauen and earth, the Sea, and all that in them is, and rested the seuenth daye. Wherfore the Lord blessed the seuenth day and halowed it.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Honoure thy father and thy mother, that thy dayes may be long in the lande whiche the Lorde thy god geueth thee.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Thou shalt doe no murther.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Thou shalt not commit adultery.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Thou shalt not steale.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Thou shalt not beare false witnes against thy neyghbour.

People.

Lorde haue mercy vpon vs, and encline our hearte to kepe this lawe.

Minister.

Thou shalte not couete thy neighbours house. Thou shalte not couet thy neighbours wyfe, nor his seruaunte, nor hys mayde, nor his oxe, nor his asse, nor any thyng that is hys.

People.

Lorde haue mercye vpon vs, and wryte all these thy lawes in our heartes we beseche thee.

Then

¶ Then shall folowe the Collect of the day, with one of these two Collectes folowing for the Kyng: the Priest standyng vp, and saying.

¶ Let vs praye. Priest.



Almightie God, whose kyngdome is euerlasting, & power infinite: haue mercye vpon the whole congregacion, and so rule the heart of thy chosen seruaunte Edwarde the sixth, our king & gouernour, that he (knowyng whose minister he is) may aboue all thinges seke thy honour and glory: & that we his subiectes (duly considering whose auctoritie he hath) may faythfully serue, honor, & humbly obey him, in thee, and for thee, accordyng to thy blessed word & ordinaunce: Through Jesus Christe our Lorde: who with thee, and the holy goste, liueth and reygneth euer one God, world without end. Amen.



Almightie and euerlastyng god, we be taughte by thy holy worde, that the heartes of kinges are in thy rule and gouernaunce, & that thou doest dispose and turne them, as it semeth best to thy godly wisdom: We humbly beseche thee, so to dispose & gouerne the hearte of Edward the sixth, thy seruaunt, our king and gouernour, that in al his thoughtes, wordes and workes, he may euer seke thy honor and glory, and study to preserue thy people committed to hys charge, in wealth, peace and godlines. Graunte thys O mercyfull father, for thy deare sonnes sake Jesus Christ our Lord. Amen.

¶ Immediately after the Collectes the Priest shall reade the Epistle begynning thus.

¶ The Epistle written in the. Chapter of.

¶ And the Epistle ended, he shall saye the Ghospell, begynnyng thus.

¶ The Ghospell written in the. Chapter of

¶ And the Epistle and Ghospell beeing ended, shalbe sayde the Crede.



Beleue in one god, the father almightie maker of heaue̅ and earth, and of al thinges visible and inuisible: And in one lord Jesu Christ, the onely begotten sonne of god, begotten of his father before

all

al woꝛldes: God of God, light of light, very god of very god, begotten, not made, being of one ſubſtaunce with the father, by whom all thinges were made: who foꝛ vs men and foꝛ our ſaluacion, came down from heauen, and was incarnate by the holy goſt, of the virgin Mary and was made man: & was crucified alſo foꝛ vs, vnder Pōcius Pilate. He ſuffred and was buried, and the third day he aroſe again accoꝛding to the ſcriptures: and aſcended into heauen, and ſitteth at the right hand of the father. And he ſhall come againe with glory, to iudge both the quicke and the dead: Whoſe kyngdome ſhall haue none ende. And I beleue in the holy goſt, the loꝛd and geuer of life, who pꝛocedeth from the father & the ſonne, who with the father and the ſōne together, is woꝛſhipped & glozified, who ſpake by ỹ Pꝛophetes. And I beleue one Catholyke and Apoſtolike churche. I acknowledge one Baptiſme foꝛ the remiſſiō of ſynnes. And I loke foꝛ the reſurrection of the dead, and the lyfe of the woꝛlde to come. Amen.

After the Crede, yf there bee no ſermon, ſhall folowe one of the homelies already ſet foꝛth, oꝛ hereafter to be ſette foꝛth by common auctoꝛitie.

After ſuch ſermon, homely, oꝛ exhoꝛtatiō, the Curate ſhal declare vnto the people whether there bee any holy dayes oꝛ faſting dates the weke folowing: and earneſtlye exhoꝛte them to remember the pooꝛe, ſaying one oꝛ moe of theſe ſentēces folowing, as he thinketh moſt conuenient by his diſcretion.

Lette youre lighte ſo ſhine beefoꝛe menne, that they maye ſee youre good woꝛkes, and gloꝛifie youre father whyche is in heauen. Math. v.

Lay not vp foꝛ your ſelues treaſure vpō the earth, where the ruſt and moth doeth coꝛrupte, and where theues breake thꝛough and ſteale. But lay vp foꝛ your ſelues treaſures in heauen, where neither ruſte noꝛ mothe doeth coꝛrupte, and where theues doe not breake thꝛoughe and ſteale. Math. vi.

Whatſoeuer you woulde that men ſhoulde doe vnto you, euen ſo doe vnto them: foꝛ thys is the law & the Pꝛophetes. Mat. vii.

Not euerye one that ſayeth vnto me, Loꝛde Loꝛde, ſhall Mat. vii.

enter

enter into the kingdome of heauen: but he that doeth the will of my father which is in heauen.

Luke.xix. Zache stode forth, and said vnto the Lord: behold lord, the halfe of my goodes I geue to the poore, and if I haue done any wrong to any man, I restore foure folde.

i.Cor.ix. Who goeth a warfare at any tyme of his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? Or who fedeth a flocke, and eateth not of the milke of ỹ flocke?

i.Cor.ix. If we haue sowē vnto you spirituall thinges, is it a great matter, yf we shall reape your worldly thynges?

i.Cor.ix. Doe ye not knowe, that they which minister aboute holy thynges, lyue of the sacrifice? They whiche waite of the altare, are partakers with the altare. Euen so hath the lorde also ordayned, that they whyche preache the gospell, should lyue of the gospell.

ii.Cor.ix. He whiche soweth litle, shall reape little: and he that soweth plenteously shall reape plenteously. Let euery man doe according as he is disposed in his heart, not grudgeing, or of necessitie: for God loueth a cherefull geuer.

Gala.vi. Let hym that is taughte in the worde, ministre vnto hym that teacheth, in all good thynges. Be not deceiued, God is not mocked: for whatsoeuer a manne soweth, that shall he reape.

Gala.vi. Whyle we haue tyme, lette vs doe good vnto all menne, and specyallye vnto them, whyche are of the householde of faythe.

i.Tim.vi Godlines is great riches, if a man be contented with that he hath: for we brought nothing into the world, neither may we cary any thyng oute.

i.Tim.vi Charge them which are riche in this worlde, that they be ready to geue, and glad to distribute: laying vp in store for themselues a good foundacyon agaynste the tyme to come, that they may attayne eternall lyfe.

Heb.vi. God is not vnrighteous, that he wil forgeat your workes & labour that proceedeth of loue: whiche loue ye haue shewed for his names sake, whiche haue ministred vnto sainctes, & yet doe ministre.

To

To doe good and to distribute, forgeat not: for with suche sacrifices God is pleased. Heb.xiii.

Whoso hathe this worldes good, and seeth hys brother haue nede, and shutteth vp his compassion from hym, howe dwelleth the loue of God in him? 1.Joh.iii.

Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lord shal not be turned awaye from thee. Tob.iiii.

Be mercifull after thy power. If thou haste muche, geue plenteously: If thou haste litle, doe thy diligence gladlye to geue of that little: for so gatherest thou thy selfe a good reward in the day of necessitie. Tob.iiii.

He that hath pitie vpon the poore, lendeth vnto the Lorde, and loke what he layeth out, it shal be payed hym agayne. Prou.xix

Blessed be the man that prouideth for the sycke and nedy, the Lord shall deliuer hym in the tyme of trouble. Psal.xli.

Then shall the churchwardens, or some other by them appoynted, gather the deuocion of the people, and put the same into the poore mens box: and vpō the offring daies appoynted, euery man and woman shall pay to the curate the due and accustomed offeringes: after whiche done, the priest shall saye,

Let vs praye for the whole state of Christes Churche militante here in earth.

Almightie and euerliuing God, whiche by thy holy Apostle, haste taught vs to make prayers and supplicacyons, and to geue thankes for all menne: we humbly beseche thee moste mercifullye to accepte our almose, and to receyue these oure prayers which we offer vnto thy deuine maiestye: beseechyng thee to inspire contynually, the vniuersall churche with the spirite of trueth, vnitie and concorde: and graunte that all they that doe confesse thy holye name, maye agree in the trueth of thy holy woord, and lyue in vnitye and godlye loue. We beeseche thee also to saue and defende all christian Kynges, Princes and gouernours, and specially thy seruaunt Edward oure Kyng, that vnder hym we maye bee godly and quietly gouerned:

If there bee none almose geuē vnto ỹ poore, then shal ỹ wordes of acceptyng our almes be lefte oute vnsayde.

and graunte vnto hys whole counsayle, and to all that bee put in auctoritie vnder hym, that they may truelye and indifferentlye minister iustice, to the punyshmente of wyckednes and vice, and to the maintenaunce of Goddes true religion and vertue. Geue grace (O heauenlye father) to all Bishoppes, Pastours and Curates, that they may bothe by theyr lyfe and doctryne sette foorthe thy true and lyuelye woord, and rightly and duely administer thy holy Sacramentes: and to all thy people geue thy heauenly grace, and especiallye to thys congregacion herepresente, that with meke heart and due reuerence, they maye heare and receyue thy holy woorde, truely seruing thee in holynes and rygyteousnes all the dayes of theyr lyfe. And we moste humbly beseeche thee of thy goodnes (O Lorde) to comfort and succour all them whiche in this transitory life be in trouble, sorowe, nede, syckenes, or anye other aduersitie: Graunte this O father for Jesus Christes sake oure only mediatour and aduocate. Amen.

Then shall folow this exhortacion, at certayne tymes when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time dereli beloued brethren, to fede at the Lordes supper, vnto the whiche in Gods behalfe I bid you all that bee here present, and beseeche you for the Lorde Jesus Christes sake, ỹ ye wyll not refuse to come therto, being so louinglye called and bidden of God himself. Ye knowe howe grieuouse and vnkynde a thyng it is, when a man hathe prepared a ryche feaste, decked his table with all kynde of prouisyon, so that there lacketh nothyng but the geastes to sitte downe, and yet they whyche bee called, withoute any cause moste vnthankefullye refuse to come. Whyche of you in suche a case woulde not bee moued? Who woulde not thynke a greate iniurye and wrong doone vnto hym? Wherfore moste dearelye beloued in Chryste, take ye good hede, leste ye with drawing youre selues from thys holye supper, prouoke Goddes indygnacyon agaynste you. It is an easye matter for a man to saye, I wyll not communicate,

munycate, because I am otherwyse letted with worldlye busines: but suche excuses bee not so easelye accepted and allowed before God. If anye man saye, I am a grieuouse sinner, and therefore am afrayde to come: wherefore then doe you not repent and amend? When God calleth you, bee you not ashamed to saye you wyll not come? when you should returne to God, wyll you excuse youre selfe, and saye that you bee not readye? Consydre earnestlye with youre selues howe lyttle suche fayned excuses shall auayle beefore God. They that refused the feaste in the Gospell, beecause they hadde boughte a farme, or woulde trye theyr yokes of oxen, or beecause they were maryed, were not so excused, but counted vnworthy of the heauenlye feaste: I for my parte am here presente, and accordyng vnto myne office, I bydde you in the name of GOD, I call you in Chrystes behalfe, I exhorte you, as you loue youre owne saluacyon, that ye wyll bee partakers of thys holye Communyon. And as the sonne of God dyd voucheasafe to yelde vp hys soule by deathe vpon the Crosse for youre healthe: euen so it is youre duetye to receyue the Communyon together in the remembraunce of hys deathe, as he hymselfe commaunded. Nowe yf you wyll in nowyse thus dooe, considre with youre selues howe greate iniurye you dooe vnto GOD, and howe sore punyshemente hangeth ouer youre heades for thesame. And whereas you offend GOD so sore in refusyng thys holye Banquete, I admonyshe, exhorte, and beeseche you, that vnto thys vnkyndenesse ye wyll not adde any more. Whyche thyng ye shall dooe, yf ye stande by as gasers and lookers on them that dooe communycate, and bee no partakers of thesame youre selues. For what thyng can this bee accoumpted els, then a further contempt and vnkindenes vnto God? Truely it is a great vnthankefulnes to say nay when ye bee called: but the faulte is muche greater when menne stande by, and yet wyll neyther eate nor drynke thys holye Communyon with other. I praye you what can thys bee elles, but euen to haue the misteryes of Chryste in derysyon? It is sayde vnto all: Take ye

and eate. Take and drinke ye all of this: do this in remembraunce of me. With what face then, or with what countenaunce shall ye heare these woordes? What will thys bee elles, but a neglecting, a despyling and mockyng of the Testament of Christe? Wherfore, rather then you should so doe, departe you hence, and geue place to them that bee Godlye dyspoſed. But when you departe, I beeſeche you ponder with youre ſelues from whom you departe: ye departe from the Lordes table, ye departe from youre brethren, and from the banquete of moſt heauenlye foode. Theſe thynges yf ye earneſtlye conſider, ye ſhall by Gods grace returne to a better mind: for the obteining wherof we ſhall make our humble peticions, whyle we ſhall receyue the holy communion.

¶ And ſome tyme ſhalbe ſayd thys alſo at the diſcretyon of the Curate.

DEarely beloued, foraſmuche as our duetie is to render to almyghtye God oure heauenlye father moſte hearty thankes, for that he hath geuen hys ſonne our ſauiour Jeſus Chriſte, not onelye to dye for vs, but alſo to bee oure ſpirituall foode and ſuſtenaunce, as it is declared vnto vs, alwell by Gods woorde, as by the holy ſacramentes of his bleſſed body and bloud, the whyche beyng ſo coumforrable a thyng to them whiche receue it worthelye, and ſo daungerous to them that wyll preſume to receyue it vnworthelye: My duetye is to exhort you to conſyder the dignitie of the holye miſterye, and the greate peryll of the vnworthye receiuyng therof, and ſo to ſearche and examyne youre owne conſciences, as you ſhould come holy and cleane to a moſte godly and heauenlye feaſte: ſo that in no wyſe you come, but in the maryage garmente, required of God in holy ſcripture: and ſo come and bee receiued, as worthye partakers of ſuche a heauenly table. The way and meanes therto is: Fyrſte to examine your lyues and conuerſacion by the rule of Goddes commaundementes, and wherin ſoeuer ye ſhall perceyue youre ſelues to haue offended, eyther by wyll, woorde, or dede, there bewayle your owne ſinfull liues,

confeſſe

confesse your selues to almightie god with ful purpose of amendement of lyfe. And if ye shall perceiue youre offences to be such, as be not onely againste God, but also againste youre neighbours: then ye shall reconcile your selues vnto them, ready to make restitucion and satisfaction according to the vttermost of your powers, for all iniuries & wronges done by you to any other: and likewise being ready to forgeue other that haue offended you, as you would haue forgeuenes of your offences at gods hande: for otherwyse the receiuing of the holy Cõmunion, doeth nothing els but encrease your damnacion. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, & with a quiet conscience: therefore yf there be any of you whithe by the meanes aforesaid, cannot quiet his own conscyence, but requireth further comfort or counsel: then let him come to me, or some other discrete and learned minister of gods word, and open his griefe, that he maye receiue suche goostly counsayl, aduise, and comfort, as his conscience may be relieued: and that by the ministery of Gods word he may receiue comfort and the benefite of absolucion to the quieting of his conscience, and auoiding of al Scruple and doubtfulnes.

Then shal the priest say thys exhortacion.



Derely beloued in the Lorde: ye that minde to come to the holy Communiõ of the body and bloud of our sauiour Christe, must consyder what S. Paul writeth to the Corinthians: how he exhorteth al persons diligently to try and examyne thẽselues, before they presume to eate of that bread, and drynke of that cuppe, for as the benefite is great if with a truly penitente hearte and lyuely fayth, we receiue that holy Sacramente(for then we spiritually eate the fleshe of Christe, and drynke hys bloude, then we dwell in Christe, and Christe in vs, we bee one with Christe, and Christe wyth vs:)so is the daunger greate, if we receyue the same vnworthely. For then we be giltie of the bodye and bloud of Christ our Sauiour. We eate and drynke our

own damnacion, not considering the lordes body. We kyndle Gods wrath agaynst vs, we prouoke hym to plage vs with diuerse diseases and sondrye kindes of death. Therefore, if anye of you be a blasphemer of God, an hinderer or slaunderer of his word, an adulterer, or be in malice or enuie, or in any other grieuous cryme, bewayle your sinnes, and come not to this holye Table, lest after the takyng of that holy Sacrament, the Deuill entre into you, as he entred into Judas, and fill you ful of al iniquities, and bring you to destruccion both of body and soule: Judge therefore your selues (brethren) that ye bee not iudged of the Lorde. Repent you truely for your sinnes past, haue a liuelye and stedfast fayth in Christ our Sauiour. Amende your lyues, and be in perfect charitie with all men, so shall ye bee mete partakers of those holy misteries. And aboue all thinges, ye must geue most humble and heartie thankes to God the father, the sonne, and the holy ghost, for the redempcion of the world, by the death and passion of our Sauiour Christ bothe God and man: who did humble himselfe, euen to the death vpon the Crosse for vs miserable sinners, which lay in darkenes and shadowe of death, that he myght make vs the children of God, and exalte vs to euerlastyng lyfe. And to thende that we shoulde alwaye remembre the exceding great loue of our Master and onely Sauiour Jesu Christ, thus dying for vs, and the innumerable benefites (whiche by his precious bloudshedding) he hath obtayned to vs, he hath instituted and ordeyned holy misteries, as pledges of his loue, and continual remembraunce of his death, to our great and endlesse comfort. To hym therefore with the father and the holy ghost, let vs geue (as we are most bounden) continuall thankes: submittyng our selues wholye to his holye will and pleasure, and studying to serue hym in true holinesse and ryghteousnes all the dayes of our lyfe. Amen.

¶ Then shall the priest saye to them that come to receiue the holy Communion.

You



You that doe truely & earnestly repente you of your sinnes, & be in loue & charitie with your neighbours, & entend to leade a newe lyfe, folowyng the commaundementes of God, and walking from henceforth in hys holy wayes: Draw nere, & take this holy Sacramente to your comfort, make your hũble confession to almighty God beefore thys congregacion here gathered together in hys holy name, meekely kneling vpon your knees.

Then shall this generall confession be made, in the name of all those that are minded to receiue the holye Communion, eyther by one of them, or els by one of the Ministers, or by the Priest hym selfe, all kneling humbly vpon their knees.



Almightie god, father of our lord Jesus Christ, maker of al thinges, iudge of al men, we knowledge & bewayle our manifold sinnes and wickednesse, whiche we from tyme to tyme most greuously haue committed, by thought, worde, and dede, agaynste thy deuyne Maiestie: prouokyng most iustly thy wrath and indignacion agaynst vs: we doe earnestly repent, & be heartely sorry for these our misdoynges: the remembraunce of them is grieuous vnto vs, the burthe of them is intollerable: haue mercye vpon vs, haue mercye vpon vs moste mercifull father, for thy sonne oure Lorde Jesus Christes sake: forgeue vs all that is past, & graunt that we may euer hereafter, serue and please thee, in newnesse of lyfe, to the honor and glorye of thy name: Through Jesus Christ our Lord. Amen.

Then shal the Priest or the Bishop being present, stand vp, and turning himselfe to the people, saye thus.

Almightie God our heauenly father, who of hys great mercy, hath promised forgeuenes of sinnes to al them, whiche with hartie repentaunce and true fayth turne vnto him: haue mercye vpon you, pardon & deliuer you fro all your sinnes, confirme and strengthe you in all goodnes, and bryng you to euerlastyng lyfe: through Jesus Christe our Lorde. Amen.

Then shall the priest also saye.

Heare what comfortable wordes our sauiour Christ saith, to all that truely turne to hym.

Come vnto me all that trauayle and be heauy laden, and I shal refreshe you. So God loued the world, that he gaue his onely begotten sonne, to thend that al that beleue in him, should not perysche, but haue lyfe euerlastyng.

Heare also what Sainct Paul sayeth.

This is a true saying, & worthy of al men to be receyued, that Iesus Christ came into the world to saue synners.

Heare also what Sainct John sayeth.

Yf any man synne, we haue an aduocate with the father, Iesus Christ the righteous, and he is the propiciacyon for our synnes.

After the which, the priest shall proceede, saying.

Lyft vp your heartes.

Aunswere.

We lyfte them vp vnto the Lorde.

Priest.

Let vs geue thankes vnto our Lorde God.

Aunswere.

It is mete and right so to doe.

Priest.

It is very mete, righte, and oure bounden duetie, that we should at al times, and in al places, geue thankes vnto thee, O Lorde holy father, almightie euerlasting god.

Here shall folowe the proper Preface accordyng to the tyme, if there be any specially appointed: or els immediatly shall folowe. Therefore with Aungels &c.

Proper Prefaces.

Vpon Christmas daye, and seuen dayes after.



Because thou diddest geue Iesus Christe, thine onely sonne, to bee borne as thys daye for vs, who by the operation of the holy ghoste, was made very man, of the substaunce of the Virgyn Marye his mother, and that without spot

of

of sinne, to make vs cleane from all sinne. Therfore. &c.

¶ Vpon Easter day, and seuen dayes after.

BVt chiefly we are bounde to prayse thee, for the glorious resurrection of thy sonne Jesus Christe our Lord: for he is the very Paschal lãbe, which was offered for vs, & hath taken awaye the sinne of the worlde, who by hys death hath destroyed death, and by hys risyng to lyfe agayne, hathe restored to vs euerlastyng lyfe. Therfore. &c.

¶ Vpon the Ascencion daye, and seuen dayes after.

THroughe thy moste deare beloued sonne, Jesus Christ our Lord: who after his most glorious resurrectiõ, manifestly appeared to al his apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thether might we also ascend, and reigne with him in glory. Therfore with. &c.

¶ Vpon Whitsonday and sixe dayes after.

THrough Jesus Christe our Lorde, accordyng to whose most true promise, the holye ghoste came downe this daye frõ heauen, with a sodain great sound, as it had been a mightie wind, in the likenes of fiery tonges, lightyng vpon the Apostles, to teache them, and to leade them to all trueth, geuyng them bothe the gyft of diuerse languages, and also boldenes with feruent zeale, constantly to preache the Gospell vnto all nacions, whereby we are brought out of darkenes and errour, into the cleare light and true knowledge of thee, and of thy sonne Jesus Christ. Therfore with. &c.

¶ Vpon the feast of Trinitie onely.

IT is verye mete, righte, and our bounden duetie, that we should at all times, and in all places geue thankes to thee, O Lorde, almightie and euerlasting God, which art one God, one lord, not one onely person, but three persones in one substaunce: for that which we beleue of the glory of the father, the same we beleue of the sonne, and of the holy ghost, without any difference or inequalitie. Therfore with. &c.

After

¶ After which Preface shall followe immediately.

¶ Therfore with Angelles and Archangelles, and with all the company of heauen, we laude and magnifie thy glorious name, euermore prayling thee, and saying: Holy, holy, holy, Lorde God of hostes: heauen and earth are full of thy glory, glory be to thee, O Lord most high.

Then shall the Priest kneeling downe at Gods borde, saye in the name of all them that shall receiue the Communion, thys prayer folowing.

WE doe not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousnes, but in thy manifolde & great mercies: we be not worthy so much as to gather vp the crumes vnder thy table, but thou arte the same Lorde, whose propertie is alwayes to haue mercy: graunt vs therfore (gracious Lorde) so to eate the flesche of thy dere sonne Iesus Christ, and to drinke his bloud, that our sinfull bodies may be made cleane by his body, & our soules washed through his most precious bloud: and that we may euermore dwel in him and he in vs. Amen.

¶ Then the Priest standing vp, shal say as followeth.

ALmightie God our heauenly father, which of thy tender mercy diddest geue thyne onely sonne Iesus Christ, to suffre death vpon the crosse for our redemption, who made there by his one oblacion of himselfe once offered, a full, perfecte, and sufficient sacrifice, oblacion, and satisfaccyon for the synnes of the whole worlde: and did institute, and in his holy Gospel commaund vs, to continue a perpetuall memorye of that hys precious death, vntyll hys comyng agayne. Heare vs O mercifull father we beseche thee: & graunte that we receiuing these thy creatures of bread & wine, accordyng to thy sonne our Sauiour Iesu Christes holy institucion, in remembraūce of his death and passion, may be partakers of his most blessed body and bloud: who in the same nyght that he was betrayed, tooke bread, and when he hadde geuen thankes, he brake it, and gaue it to hys Disciples, saying: Take, eate,

thys

this is my body which is geuen for you. Doe this in remẽ-
braunce of me. Lykewyse after supper he tooke the cup, and
when he had geuen thankes, he gaue it to thẽ, saying: Drink
ye all of thys, for this is my bloud of the newe Testamente,
which is shed for you and for many, for remission of sinnes:
doe thys as oft as ye shall drinke it in remembraunce of me.

Then shall the Minister first receyue the Communion in bothe
kyndes himselfe, and nexte delyuer it to other Ministers, yf anye
be there present (that they may helpe the chiefe Minister, and after
to the people in theyr handes kneelyng. And when he delyuereth
the bread, he shall saye.

Take and eate thys in remembraunce that Christe dyed
for thee, and fede on him in thy heart by fayth, with thankes
geuyng.

And the minister that deliuereth the cup, shall saye.

Drinke this in remembraunce that Christes bloud was
shed for thee, and be thankefull.

Then shal the Priest saye the Lordes prayer, the people repea-
ting after hym euery petityon.

After shalbe sayde as foloweth.

O Lorde and heauenlye father, we thy humble ser-
uauntes, entierly desyre thy fatherly goodnesse,
mercyfullye to accepte thys oure Sacrifyce of
prayse and thankes geuyng: moste humbly be-
sechyng thee to graunte that by the merites and
death of thy sonne Jesus Christe, and throughe faith in hys
bloud, we and all thy whole churche, may obtayne remissiõ
of our sinnes, and al other benefites of his Passiõ. And here
we offer and present vnto thee, O lord, our selues, our soules
and bodies, to bee a reasonable, holye, and lyuely Sacrifice
vnto thee, humblye besechyng thee, that all we whyche bee
partakers of thys holye Communion, maye bee fulfylled
with thy grace and heauenlye benediccion. And although
we bee vnworthy, throughe oure manyfolde synnes, to offre
vnto thee any sacrifyce: yet we beseche thee to accepte thys

our

our bounden duetie and ſeruice, not weyghing our merites, but pardonyng oure offences, thꝛoughe Jeſus Chꝛiſte oure Lorꝛd: by whom and with whom, in the vnitie of the holye ghoſt, all honour and glorꝛy bee vnto thee O father almyghtie, worꝛlde without ende. Amen.

Orꝛ this.

ALmightie and euerliuing god, we moſt hartely thanke thee, forꝛ that thou doeſt voucheſafe to fede vs, whyche haue duely receyued theſe holy miſteries, with the ſpirituall foode of the moſte pꝛecyous body and bloud of thy ſonne our Sauyour Jeſus Chꝛyſte, and doeſt aſſure vs thereby of thy fauoure and goodneſſe towarde vs, and that we bee verye membꝛes incorꝛporate in thy miſtycall bodye, whyche is the bleſſed companye of all faythfull people, and bee alſo heyꝛes thꝛough hope, of thy euerlaſtyng kyngdome, by the merites of the moſt pꝛecyous deathe and Paſſyon of thy deare ſonne: we nowe moſte humblye beſeche thee, O heauenlye father, ſo to aſſiſte vs with thy grace, that we may continue in that holy felowſhip, and doe all ſuche good worꝛkes as thou haſt pꝛepared forꝛ vs to walke in, thꝛoughe Jeſus Chꝛiſte oure Lorꝛde: to whom with thee and the holy ghoſt, be all honour and glorꝛy, worꝛlde without ende. Amen.

Then ſhalbe ſayd orꝛ ſong.

GLorꝛye bee to GOD on hyghe. And in earthe peace, good wyll towardes menne. We pꝛayſe thee, we bleſſe thee, we wooꝛſhyp thee, we glorꝛyfy thee, we geue thankes to thee, forꝛ thy great glorꝛye. O Lorꝛde GOD heauenly kyng, God the father almyghtye. O Lorꝛde, the only begotten ſonne Jeſu Chꝛyſte: O Lorꝛde God, Lambe of God, ſonne of the father, that taketſte awaye the ſynnes of the worꝛlde, haue mercye vpon vs: Thou that taketſt awaye the ſynnes of the worꝛlde, haue mercye vpon vs. Thou that taketſte awaye

the

the ſinnes of the worlde: receyue our prayer. Thou that ſitteſt at the righte hand of God the father, haue mercye vpon vs: For thou onely arte holy: Thou onely are the Lorde: Thou onely (O Chriſte) with the holy ghoſt, art moſt highe, in the glory of God the father Amen.

Then the Prieſt or the Biſshop, yf he be preſent, ſhal let them departe with this bleſſing.

THe peace of God whiche paſſeth all vnderſtãding, kepe your heartes and myndes in the knowledge and loue of God, and of his ſonne Jeſu Chriſt our Lorde: and the bleſſing of God almightie, the father, the ſonne, and the holy ghoſt, bee amonge ſt you, and remayne with you alwayes. Amen.

Collectes to be ſayd after the Offertorie, when there is no Communion, euery ſuch daye one. And the ſame maye be ſayde alſo, as often as occaſion ſhall ſerue, after the Collectes, eyther of Morning and Euening prayer, Communion, or Letany, by the diſcrecion of the Miniſter.

ASſiſt vs mercifully, O Lorde, in theſe our ſupplicacions and prayers, and diſpoſe the waye of thy ſeruauntes, towarde the attaynemente of euerlaſtyng ſaluacyon: that among all the chaunges and chaunces of this mortall lyfe, they maye euer be defended by thy moſte gracyous and ready helpe: throughe Chriſte oure Lorde. Amen.

OAlmightie Lorde and euerliuyng God, bouchſafe we beeſeche thee, to directe, ſanctifye and gouerne bothe oure heartes and bodies, in the wayes of thy lawes, and in the workes of thy commaundemẽtes: that through thy moſt mightie protecyon, both here and euer, we maye bee preſerued in body and ſoule: through our Lorde and Sauiour Jeſus Chriſte. Amen.

GRaunt we beſeche thee almightie god, that the wordes whiche we haue hearde this daye with oure outwarde eares, may throughe thy grace bee ſo grafted inwardlye in oure heartes, that they may bryng forthe in vs, the fruite of good lyuing, to the honour and prayſe of thy name: throughe Jeſus Chriſte oure Lorde. Amen.

Prcuent

PReuent vs O Lorde in all our doinges, with thy moste gracyous fauoure, and further vs with thy contynuall helpe, that in all oure worckes begon, continued, and ended in thee: we maye glorifye thy holy name, and fynally by thy mercye obtayne euerlastyng lyfe: throughe Iesus Christe oure Lorde. Amen.

ALmightye God, the fountayne of all wysdome, whyche knowest our necessities before we aske, and oure ignorauncein asking: we beseche thee to haue compassyon vpon our infirmities, and those thinges whiche for our vnworthinesse we dare not, and for oure blindnes we cannot aske, vouchesafe to geue vs for the worthynesse of thy sonne Iesus Christe oure Lorde. Amen.

ALmightie God, whiche haste promised to heare the peticyons of them that aske in thy sonnes name: we beseche thee mercifully to enclyne thyne eares to vs that haue made nowe oure prayers and supplycacyons vnto thee: and graunte that those thynges whiche we faithfully asked accordyng to thy wyll, may effectually bee obteyned, to the releise of oure necessitie, and to the settyng forth of thy glorye: through Iesus Christe our Lorde. Amen.

Upon the holy dayes, yf there be no Communion, shalbe sayde al that is appoynted at the Communiõ, vntill the ende of the Homelye, concludyng with the generall prayer, for the whole state of Christes churche militant here in earth, & one or moe of these Collectes beefore rehearsed, as occasion shall serue.

And there shalbe no celebracion of the Lordes supper, except there bee a good noumbre to communicate with the priest, accordyng to his discrecyon.

And yf there bee not aboue twentye persons in the Parishe of discrecion to receiue the Communion: yet there shalbe no Communiõ, except foure, or three at the least, communicate with the priest. And in Cathedrall and Collegiate churches, where bee many priestes and Deacons, they shall all receyue the Communion with the Minister euery Sundaie at the least, except they haue a reasonable cause to the contrary.

And to take away the superstitiõ, which any person hath, or might haue in the bread and wyne, it shall suffyse that the bread be suche, as is vsual to be eaten at the Table with other meates, but the best and purest wheate bread, that conuenienly may be gotten. And yf ampe of the

the bread or wine remayne, the Curate shall haue it to his owne vse.

Although no order can be so perfectly deuised, but it may be of some, either for theyr ignorannce and infirmitie, or els of malice and obstinacie, misconstrued, depraued, and interpreted in a wrong part: And yet because brotherly charitie willeth, that somuche as conuementlie maye be, offences should be taken awaye: therfore we willyng to doe the same. Whereas it is ordeined in the boke of common prayer, in the administracion of the lordes Supper, that the communicantes kneelyng should receyue the holy Communion: which thyng beeing well ment, for a signification of the humble & gratefull acknowledgeing of the benefites of Christ geuen vnto the worthye receyuer, and to auoyde the prophanation and disorder which about the holy Communion might els ensue. Leste yet the same kneling might be thought or taken otherwise, we doe declare that it is not meant therby, that any adoracion is done, or ought to be done, eyther vnto the Sacramentall bread or wyne there bodely receyued, or vnto any reall and essenciall presence there beeyng of Christes naturall flesche and bloud. For as concerning the Sacramentall bread and wyne, they remayne still in theyr very natural substaunces, and therfore may not bee adored, for that were Idolatrie to be abhorred of all faithful Christians. And as concerning the naturall body and bloud of oure sauiour Christ, they are in heauen and not here: for it is agaynste the trueth of Christes true naturall body, to be in moe places then in one at one tyme.

The bread and wyne for the Communion, shall bee prouyded by the Curate and the churche wardens, at the charges of the Parishe, & the Parishe shalbe discharged of suche summes of moneye, or other dueties, which hetherto they haue payd for the same, by order of their houses euery Sundaye.

And note, that euery Parishioner shall communicate, at the leaste three tymes in the yeare: of which, Easter to bee one: and shal also receyue the Sacramētes, and other rites, according to the order in this Boke appoynted. And yerely at Easter, euery Parishioner shal reke with his Person, Vicar, or Curate, or hys, or theyr deputie, or deputies, and pay to them or him, all Ecclesiasticall dueties, accustomably due, then and at that tyme to bee payde.

¶ The Miniſtracion of Baptiſme. to be vſed in the Churche.

IT appeareth by auncyente wryters, that the Sacrament of Baptiſme in the olde time, was not commonlye miniſtred, but at two tymes in the yeare: at Eaſter, and Whitſontide. At whych times it was openlye miniſtred, in the preſence of all the congregacion: which cuſtome (now beyng growen oute of vſe) although it cannot for many conſideracyons bee well reſtored agayne, yet it is thoughte good to folowe theſame as nere as conuenientlye may bee: wherfore the people are to bee admoniſhed, that it is moſte conuenient that baptiſme ſhoulde not bee miniſtred but vpon Sundayes, and other holye dayes, when the moſt noumbre of people may come together, aſwel for that the congregacion there preſente maye teſtifie the receiuing of them that be newely Baptiſed into the noumbre of Chriſtes Churche, as alſo becauſe in the Baptiſme of infantes, euery man preſente maye be put in remembraunce of his owne profeſſion made to God in his Baptiſme. For whiche cauſe alſo, it is expediente that Baptiſme bee miniſtred in the Engliſhe tongue. Neuertheleſſe, (yf neceſſitie ſo require) chyldren maye at all tymes be Baptiſed at home.

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¶ Publique Baptisme.

When there are childzen to be Baptised vpon the Sundaye, oz holy daye, the Parentes shal geue knowledge ouernight, oz in the Mozning, afoze the begynning of Mozning prayer, to the Curate. And then the godfathers, godmothers, & people with the childze, must be ready at ỳ Font, either immediately after the last Lesson at Mozning prayer, oz els immediately after the last Lesson at Euening prayer, as the Curate by his discrecion shal appoint. And the standing there, the Priest shall aske whether the childzen be Baptised oz no. If they answere, no: Then shall the Priest saye thus.

DEarely beloued, forasmuch as al mẽ be conceiued and borne in synne, and that our Sauiour Christ sayeth, none can entre into the kyngdome of God (except he be regenerate, and borne a new of water and the holy goste:) I beseche you to call vpon God the father, through our lord Jesus Christe, ỳ of his bounteous mercy, he wil graunte to these childzen, that thing which by nature they cannot haue, that they maye be Baptised with water and the holy goste, and receiued into Christes holye churche, and be made liuely membzes of the same.

¶ Then the Priest shall saye.

¶ Let vs praye.

ALmightie and euerlasting god, which of thy great mercy didst saue Noe and his familie in ỳ Arke, from perishing by water: and also diddest safelye leade the childzen of Israel thy people through ỳ redde Sea, figuring therby thy holy Baptisme, and by the Baptisme of thy welbeloued sonne Jesus Chryste, diddest sanctifie the floud Jozdã and al other waters, to ỳ misticall washyng awaye of synne: We beseche thee foz thy infinite mercyes, that thou wylt mercifully loke vpon these childzẽ, sanctifie them and washe them with thy holy gost, that they being deliuered from thy wzath, maye be receiued into the Arke of Christes churche: and beeing stedfast in faith, ioyefull through hope, and rooted in charitie, maye so passe the

wanes of this troublesome worlde, that finally they maye come to the lande of euerlastyng lyfe, there to reigne with thee, world without ende, through Jesus Christ our Lord. Amen.



Almightie and immortall god, the ayde of al that nede, the helper of all that flee to thee for succoure, the lyfe of them that beleue, and the resurreccion of the dead: We call vpon thee for these infantes, that they comming to thy holy Baptisme, may receiue remissiō of their sines by spirituall regeneracion. Receiue them (O Lord) as thou hast promised by thy welbeloued sonne, saying: Aske & you shall haue, seke and you shall finde, knocke and it shalbe opened vnto you. So geue now vnto vs ẏ aske. Let vs that seke find. Open ẏ gate vnto vs that knocke, ẏ these infantes may enioye the euerlasting benedicciō of thy heauenly washing, and maye come to the eternall kingdom, which thou hast promysed by Christ our Lorde. Amen.

Then shal the Priest say: heare the wordes of the Gospel written by Sainct Marke in the tenth Chapter.

Mark.x.



They a certayne tyme they broughte children vnto Christ that he shoulde touche them, and his disciples rebuked those that brought them. But whē Jesus sawe it, he was displeased, and sayde vnto them: suffre litle children to come vnto me, and forbid them not, for to suche belongeth the kingdome of god. Verely I saye vnto you, whosoeuer doeth not receyue the kingdome of God as a litle childe, he shall not entre therein. And when he had taken them vp in his armes, he putte hys handes vpon them and blessed them.

After the Gospell is readde, the Minister shall make hys priest exhortacion vpon the wordes of the Gospell.



Brendes, you heare in this Gospel the wordes of oure Sauioure Christe, that he commaunded the children to bee brought vnto him: How he blamed those that woulde haue kepte them from hym: Howe he exhorted all men to folowe theyr innocencie. You perceiue how by his outwarde

warde geſture and dede, he declared hys good wyll toward them. For he embraced thē in his armes, he layd his handes vpon them, and bleſſed them: doubt not ye therfore, but earneſtlye beleue, that he wyll likewyſe fauourablye receyue theſe preſente infantes, that he wyll embrace them with the armes of hys mercye, that he wyll geue vnto them the bleſſyng of eternal lyfe, and make thē partakers of his euerlaſtyng kyngdome. Wherefore we being thus perſwaded of the good wil of our heauenly father towarde theſe infantes declared by his ſonne Jeſus Chriſte, & nothing doubting but that he fauourably alloweth this charitable worke of ours in bringing theſe childrē to his holy Baptiſme: let vs faithfully and deuoutlye geue thankes vnto him, and ſay.

ALmightie & euerlaſting god, heauenly father, we geue thee humble thankes, that thou haſte vouchſafed to call vs to the knowledge of thy grace and fayth in thee: encreaſe thys knowledge, and confirme this fayth in vs euermore: Geue thy holy ſpirite to theſe infantes, that they may be borne again, and be made heyres of euerlaſting ſaluacion, through our Lord Jeſus Chriſt: who liueth and reigneth with thee and ỹ holy ſpirite, now & for euer. Amen.

¶ Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers, on thys wyſe.

WElbeloued frendes, ye haue brought theſe childrē here to be Baptiſed: ye haue praied that our Lord Jeſus Chriſt would vouchſafe to receiue them, to laye his handes vpon thē, to bleſſe thē, to releaſe them of their ſinnes, to geue them the kyngdome of heauen, and euerlaſtyng lyfe. Ye haue heard alſo that our lord Jeſus Chriſt hath promiſed in his goſpel to graūt al theſe thinges that ye haue praied for: which promyſe he for his parte wyl moſte ſurely kepe and performe: Wherefore after thys promyſe made by Chryſte, theſe

infantes must also faythfully for their part promyse by you that be their suerties, that they wil forsake the deuil and al his workes, and constantly beleue gods holy word, and obediently kepe his commaundementes.

Then shall the Priest demaunde of the Godfathers and Godmothers these questions folowyng.

Doest thou forsake the deuil and al his workes, the vaine pompe, and glory of the world, with al couetouse desyres of the same, the carnall desyres of the flesche, so that thou wylte not folowe, nor be led by them?

Aunswere.

I forsake them all.

Minister.

Doest thou beleue in god the father almightie, maker of heauen and earth? And in Jesus Christ his onely begotten sonne our lord, and that he was conceiued by the holy goste, borne of the virgin Mary: that he suffered vnder Poncyus Pilate, was crucified, dead and buried: that he went down into hell, and also did rise agayne the thyrd daye: that he ascended into heauen, and sitteth at the right hande of god the father almightie, and from thence shal come again at ỳ end of the world, to iudge the quicke and the dead?

And doest thou beleue in ỳ holy goste, the holy Catholique Churche, the cõmunion of sainctes, the remission of synnes, the resurrecciõ of the flesche, and euerlasting life after death?

Aunswere.

All this I stedfastly beleue.

Minister.

Wylt thou be Baptysed in thys fayth?

Aunswere.

That is my desyre.

Then shall the Priest saye.



Mercyful god, graunt that the olde Adam in these children may be so buried, that the new man may be rayled vp in them. Amen.

Graunte that all carnall affeccions may dye in them, and that all thynges belongyng to the spyryte, maye

maye lyue and growe in them. Amen.

Graunt that they may haue power and strength to haue victory, and to triumphe against the deuill, the world and the flesche. Amen.

Graunt that whosoeuer is here dedicated to thee by our office and ministery, may also be endued with heauenly vertues, & euerlastynglye rewarded through thy mercy, O blessed lord God, who doest liue and gouerne all thinges world without ende. Amen.

ALmightie euerliuing God, whose moste dearelye beloued sõne Jesus Christ, for the forgeuenes of our sinnes, did shead out of his most precious side bothe water & bloud, and gaue commaundement to hys disciples that they should goe teache all nacyons, and baptise them in the name of the father, the sonne, and of the holy ghost: Regarde we beseche thee, the supplicacions of thy congregacion, and graunt that all thy seruauntes whyche shall bee baptised in thys water, may receyue the fulnes of thy grace, and euer remaine in the noumbre of thy faithfull and elect children, throughe Jesus Chryst our Lorde.

Then the Priest shal take the childe in his handes, and aske the name: and naming the childe, shall dippe it in the water, so it be discretely and warely done, saying.

NI Baptise thee in the name of the father, and of the sonne, and of the holy goste. Amen.

And yf the child bee weake, it shall suffise to powre water vpon it, saying the foresayd wordes.

NI Baptise thee in the name of the father, and of the sonne, and of the holy gost. Amen.

Then the Priest shall make a crosse vpon the childes forehead, saying.

WE receyue thys childe into the congregacion of Christes flocke, and doe signe hym with the signe of ✠ crosse, in tokẽ that hereafter he shall not bee ashamed to confesse the fayth of Christe crucified, and manfully to fight vnder his banner agaynst sinne, the worlde, and the deuill: and to continue

Christes faythfull souldioure and seruaunt, vnto hys lyues ende. Amen.

Then shall the Priest saye.

Seyng now derely beloued brethren, that these childzen be regenerate and grafted into the body of Christes congregacyon: let vs geue thankes vnto God for these benefites, & with one accorde make oure prayers vnto almyghtye God, that they maye leade the rest of theyr lyfe, accordyng to this begynnyng.

Then shalbe sayde.

Our father whiche arte in heauen. &c.

Then shall the Priest saye.

We yelde thee hearty thankes most merciful father, that it hath pleased thee to regenerate thys infant with thy holy spirite, to receyue hym for thy owne child by adopcion, and to incorporate hym into thy holy congregacion. And humblye we beseche thee to graunte that he being dead vnto sinne, and liuing vnto rightousnes, and beyng buried with Christ in hys death, may crucifie the olde man, and vtterly abolishe the whole body of synne: that as he is made partaker of the death of thy sonne, so he maie be partaker of his resurrection. So that finally with the residue of thy holy congregacion he may be inheritour of thine euerlastyng kyngdome: throughe Christe our Lord. Amen.

At the laste ende, the Priest callyng the Godfathers and Godmothers together, shall saye thys shorte exhortacyon folowyng.

Forasmuche as these chyldren haue promysed by you to forsake the Deuil and all his workes, to beleue in God, and to serue him: you must remembre that it is youre partes and dueties to see that these infantes bee taughte so soone as they shalbe hable to learne what a solemne vow, promise and profession they haue made by you. And that they maye knowe these thynges the better, ye shall call vpon them to heare sermons. And chyefelye ye shall prouyde that they may learne the Crede, the Lordes prayer, and the ten Commaundementes

maundementes in the English tongue, and al other thinges whiche a Christian man oughte to knowe and beleue, to his soules healthe: and that these children, may bee vertuously brought vp, to leade a godly and Christen lyfe, remembring alwaie that Baptisme doeth represente vnto vs oure profession, whiche is to folow the example of our sauiour Christ, and to bee made lyke vnto hym: that as he dyed and rose agayne for vs, so shoulde we whyche are Baptised, dye from synne, and ryse agayne vnto ryghteousnesse, contynually mortifying all oure euyll and corrupte affeccions, and daily procedyng in all vertue, and godlynes of lyuyng.

The Minister shall commaunde that the children be brought to the Bishop to be confirmed of hym, so sone as they can saye in their vulgare tong, the articles of ỹ faith, the lordes prayer, and the .x. commaundementes: and be further instructed in the Catherchisme sette forthe for that purpose, accordyngly as it is there expressed.

¶ Of them that be Baptised in priuate houses, in tyme of necessitie.

The Vicars and Curates shall ofte admonyshe the people, that they deferre not the Baptisme of infantes any longer then the Sundaye, or other holy daye nexte after the child be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by hym approued.

And also they shal warne them, that without great cause and necessitie, they Baptise not children at home in their houses. And when greate nede shall compell them so to doe, that then they minister it on this fashyon.

First let them that be present call vpon God for hys grace, and say the Lordes prayer, if the tyme will suffre. And then one of them shall name the childe, and dippe hym in the water, or powre water vpon hym, saying these wordes.

I Baptise thee in the name of the father, and of the sonne, and of the holy goost. Amen.

And lette them not doubt, but that the childe so Baptised, is lawfully and sufficiently Baptised, & ought not to be Baptised agayne in the Churche. But yet neuertheles, yf the childe whyche is after thys sorte Baptised, doe afterwarde lyue: it is expedyente that he bee brought into the Churche, to

the entente the Prieſt may examine and trie, whether the child be lawfully baptiſed or no. And yf thoſe that bryng any chylde to the churche doe aunſwere that he is already Baptiſed, then ſhall the Prieſt examine them further.

By whom the childe was Baptyſed?

Who was preſent when the childe was Baptyſed?

Whether they called vpon God for grace and ſuccoure in that neceſſitie?

With what thyng, or what matter they did Baptyſe the chylde?

With what wordes the childe was Baptiſed?

Whether they thinke the child to be lawefully and perfectly Baptyſed?

And if the miniſter ſhall proue by the aunſweres of ſuche as brought the childe, that all thynges were done as they oughte to bee: Then ſhall not he Chriſten the childe agayne, but ſhall receyue hym as one of the flocke of the true Chriſtian people, ſaying thus.

I Certifye you, that in thys caſe ye haue done wel, & accordyng vnto due order concerning the baptiſing of this childe, which being borne in originall ſinne, and in the wrath of god, is now by the lauer of regeneracion in Baptiſme, receyued into the noumber of the childzen of God, and heyres of euerlaſtyng life: for our Lord Jeſus Chriſt doeth not deny hys grace and mercy vnto ſuch infantes, but moſt louingly doeth call them vnto him, as the holy Goſpel doeth witneſſe to our comfort, on thys wyſe.

Mark.x. A T a certayne tyme they brought childzen vnto Chriſt that he ſhoulde touche them, and his diſciples rebuked thoſe that brought them. But whē Jeſus ſawe it, he was diſpleaſed, and ſayde vnto them: ſuffre litle childzen to come vnto me, and forbid them not, for to ſuche belongeth the kingdome of god. Uerelye I ſaye vnto you, whoſoeuer doeth not receyue the kingdome of God as a litle childe, he ſhall not entre therein. And when he had taken them vp in his armes, he putte hys handes vpon them and bleſſed them.

After

After the Goſpell is readde, the Miniſter ſhall make thys exhortacion vpon the wordes of the Goſpell.



Frendes, you heare in this Goſpel the wordes of oure Sauioure Chriſte, that he commaunded the childzen to bee brought vnto him: How he blamed thoſe that woulde haue kepte them from hym: Howe he exhorted all men to folowe theyr innocencye. Ye perceiue howe by hys outwarde geſture and dede, he declared hys good wyll toward them. For he embraced thē in his armes, he layd his handes vpon them, and bleſſed them: doubt ye not therfore, but earneſtlye belieue, that he hath likewyſe fauourablye receyued thys preſente infante, that he hathe embraced him with the armes of hys mercye, that he hath geuen vnto hym the bleſſyng of eternall lyfe, and made hym partaker of his euerlaſtyng kyngdome. Wherefore we being thus perſwaded of the good will of our heauenlye father declared by his ſonne Ieſus Chryſte towardes this infant: Let vs faithfully and deuoutly geue thankes vnto him, and ſay the prayer whyche the Lord himſelfe taughte, and in declaracion of our faith, lette vs recyte the articles contayned in our Crede.

Here the Miniſter with the Godfathers and Godmothers ſhall ſaye.

Our father whiche arte in heauen. &c.

Then ſhall the prieſt demaunde the name of the chyld, whiche beeyng by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſaye.

Dooeſt thou in the name of thys chylde forſake the Deuill and all hys woorkes, the vayne pompe and glory of the worlde, with all the couetous deſires of the ſame, the carnall deſyres of the fleſhe, and not to folow and be lead by them?

Aunſwere.

I forſake them all.

Miniſter.

Doeſt thou in the name of thys childe profeſſe thys fayth, to beleue in God the father almightye, maker of heauen and earth. And in Ieſus Chryſte hys onelye begotten ſonne

oure

our Lorde: and that he was conceyued by the holye ghoste, borne of the vyrgyn Marye: that he suffered vnder Poncyus Pylate, was crucifyed, dead and buryed: that he went downe into hell, and also did ryse agayn the thyrd daye: that he ascended into heauen, and sitteth at the right hand of god the father almightie: and from thence he shall come agayne at the ende of the worlde, to iudge the quicke and the dead.

And doe you in hys name belieue in the holy ghost. The holy Catholyque Church. The Communion of Sainctes. The remyssyon of synnes. Resurrection, and euerlastyng lyfe after deathe.

¶ Aunswere.

All thys I stedfastly belieue.

¶ Let vs praye.



Almightie and euerlastyng God heauenly father, we geue thee humble thankes, for that thou haste vouchsaued to cal vs to ỳ knowledge of thy grace and faith in thee: encrease this knowledge, and cõfyrme thys faythe in vs euermore: Geue thy holye spyrite to thys infante, that he beyng borne agayne, and beeyng made heyre of euerlastyng saluacyon, throughe oure Lorde Jesus Christ, may continue thy seruaunt, and attaine thy promise, throughe thesame oure Lorde Jesus Christ thy sonne: who liueth and reigneth with thee, in the vnytie of the same holye spirite euerlastyngly. Amen.

Then shall the Minister make this exhortacion to the Godfathers and Godmothers.



Forasmuche as thys chylde hathe promised by you to forsake the deuyll and all hys workes, to belieue in God, and to serue hym: you muste remembre that it is youre parte and duetye to see that thys infant bee taughte so soone as he shalbe hable to learne what a solemne bowe, promyse, and profession he hathe made by you: and that he maye knowe these thinges the better, ye shall call vpon him to heare sermons: And chiefly ye shall prouide that he maye learne the Crede, the Lordes prayer, and the ten Commaundementes in the englyshe tong, and all other thynges

which

whiche a christian man ought to knowe and belieue, to his soules health: and that this child may be vertuously brought vp to leade a godly and a christen lyfe: Remembring alwaye that Baptisme doth represent vnto vs our profession, whiche is to folowe the exaumple of oure sauioure Christe, and bee made lyke vnto hym: that as he died and rose agayn for vs: so should we whyche are baptised, dye from synne, and rise agayne vnto righteousnes, continually mortifying all oure euill and corrupte affeccyons, and daylye procedyng in all vertue and Godlynes of liuyng.

And so furth as in Publyque Baptisme.

But yf they which bryng the infantes to the Church, doe make an vncertayn aunswere to the prieskes questions, and saye that they cānot tell what they thought, did or sayd in that great feare and trouble of mynde, (as oftentimes it chaunceth) then let the prieste baptise hym in fourme aboue written, concernyng Publique baptisme, sauyng that at the dyppyng of the childe in the Fonte, he shall vse thys fourme of woordes.

If thou be not Baptised already. N. I Baptise thee in the name of the father, and of the Sonne, and of the holy Goste.
Amen.

¶ Confirmacion, wherin is conteyned a Cathechisme. for children.

TO the end that Confirmacion may be ministred to the more edifying of such as shall receiue it (according vnto .S. Paules doctrine, who teacheth that all thynges shoulde bee done in the Churche to the edificacyon of the same) it is thought good, that none hereafter shalbe confirmed, but suche as can saye in theyr mother tong, the Articles of the faythe, the Lordes prayer, and the .x. Commaundementes: And can also aunswere to such questyons of thys shorte Cathechisme, as the Bishoppe (or such as he shall appoynt) shall by hys discretion appose them in. And thys order is most conuenient to bee obserued for diuerse considerations.

Fyrst, because that when children come to the yeres of discretion, and haue learned what theyr Godfathers and Godmothers promised for thē in Baptysme, they may then themselues with theyr owne mouth, & with theyr owne consent, openly before the Churche ratifye and confirme the same: and also promise, that by the grace of God, they wyll euermore endeuoure themselues faythfully to obserue and kepe such thynges, as they by theyr owne mouthe and confession haue allented vnto.

Secondly, forasmuch as Confirmacion is ministred to them that bee Baptised, that by imposicion of handes and prayer, they maye receyue strength and defence against all temptacyons to sinne, and the assaultes of the world and the Deuil: it is most mete to be minysired when childre come to that age, that partly by the fraylty of theyr owne flesshe, partly by the assaultes of the world and the Deuill, they begyn to be in daunger to fall into sondrye kyndes of synne.

Thirdly, for that it is agreable with the vsage of the Church in times past, wherby it was ordeyned that Confirmacion shoulde be ministred to them that were of perfect age, that they being instructed in Chrystes religion, shoulde openlye professe theyr owne fayth and promise, to be obedient vnto the will of God.

And that no man shall thynke that anye detriment shall come to chyldren by deferryng of theyr Confyrmacion, he shal knowe for trueth, that it is certayne by Goddes woorde, that chyldren beeyng baptised, haue all thynges necessarie for theyr saluacyon, and be vndoubtedly saued.

A Lathechiſme, that is to ſay, an inſtruccion to be learned of euery childe before he be brought to be Confirmed of the Biſshop.

Queſtion.

What is your name?

Aunſwere.

N. or. M.

Queſtion.

Who gaue you thys name?

Aunſwere.

My godfathers and godmothers in my Baptiſme, wherin I was made a member of Chryſt, the childe of God, and an inheritour of the kingdome of heauen.

Queſtion.

What did your godfathers and godmothers then for you?

Aunſwere.

They dyd promyſe and bowe three thynges in my name. Firſt, that I ſhoulde forſake the deuill and all hys workes and pompes, the vanities of the wicked worlde, and all the ſynful luſtes of the fleſche. Secondly, that I ſhoulde beleue al the articles of the chriſten faith. And thirdly, ỹ I ſhould kepe Goddes holy wil and commaundementes, and walke in the ſame all the dayes of my lyfe.

Queſtion.

Doeſt thou not thinke that thou art bounde to beleue and to doe as they haue promiſed for thee?

Aunſwere.

Yes verely. And by Gods helpe ſo I wil. And I hertelye thanke oure heauenly father, that he hath called me to thys ſtate of ſaluacio, through Jeſus Chriſt our ſauiour. And I pray god to geue me his grace, that I maye continue in the ſame vnto my lyues ende.

Queſtion.

Rehearſe the articles of thy belieke.

Aunſwere.

I Beleue in god the father almightie, maker of heauen & of earth. And in Jeſus Chriſt his only ſonne our lorde. Whiche was conceyued of the holye ghoſte, borne of the virgin

virgin Mary. Suffred vnder Pōce Pilate, was crucified, dead and buried, he descended into hell. The thyrde daye he rose agayne from the dead. He ascended into heauen, and sitteth at the right hande of god the father almightie. From thence he shall come to iudge the quicke and the dead. I beleue in the holy gost. The holy Catholyke Churche. The cōmunion of Sainctes. The forgeuenes of sinnes. The resurreccion of the body. And the lyfe euerlastyng. Amen.

Question.

What doest ỳ chiefflye learne in these articles of thy beliefe?

Answere.

Fyrst, I learne to beleue in god the father, who hath made me and al the worlde.

Secondly, in God the sonne, who hath redemed me and al mankynde.

Thirdly, in god the holy gost, who sanctifieth me and al the elect people of god.

Question.

You sayd that your godfathers and godmothers dyd promise for you that you should kepe gods commaundementes. Tell me howe many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

THese same which God spake in the .xx. Chapiter of Exodus, saying: I am the Lorde thy god whyche haue brought thee out of the lande of Egipte, out of the house of bondage.

i. Thou shalt haue none other Goddes but me.

ii. Thou shalte not make to thy selfe any grauen ymage, nor the likenes of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalte not bowe downe to them, nor worshippe them: for I the Lord thy god am a gelous god, and visite the synnes of the fathers vpon the childrē, vnto the thyrd and fourth generacion

neracyon of them that hate me, and shew mercy vnto thousandes in thē that loue me & kepe my commaundementes.

iii. Thou shalt not take the name of the Lord thy god in vayne: for the lord wil not hold him giltlesse that taketh his name in vayne.

iiii. Remember thou kepe holy the Sabboth day. Sixe dayes shalt thou labour & doe al that thou hast to doe: but the seuenth daye is the Sabboth of the Lorde thy God. In it thou shalte doe no maner of woorke, thou, and thy sonne and thy daughter, thy man seruaunte, and thy mayde seruaunte, thy Cattell, and the straunger that is wythin thy gates: for in sixe dayes the Lorde made heauen and earth, the Sea, and all that in them is, and rested the seuenth day. Wherefore the Lorde blessed the seuenth daye, and hallowed it.

v. Honour thy father and thy mother, that thy daies may be long in the lande whiche the Lorde thy god geueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes againſt thi neighbour.

x. Thou shalte not coueite thy neyghbours house, thou shalte not coueite thy neighbours wyfe, nor hys seruaunte, nor his maid, nor his oxe, nor his asse, nor any thing ỳ is his.

Question.

What dooeste thou chiefkye learne by these commanndementes?

Aunswere.

I learne two thinges. My duetie towardes god, and my duetye towardes my neighboure.

Question.

What is thy duetie towardes God?

Aunswere.

My duetie towardes God is to beleue in hym, to feare hym, and to loue hym with all my hearte, wyth all my mynde, with all my soule, and with all my strength. To worshyppe hym. To geue him thankes. To put my whole

trust

trust in hym. To call vpon hym. To honoure his holy name and his word, and to serue hym truly al the dayes of my life.

Question.

What is thy duetie towardes thy neighbour?

Answere.

My duetie towardes my neighbour is, to loue him as my selfe. And to doe to al men as I would they should doe vnto me. To loue, honoure and succoure my father and mother. To honoure and obey the kyng and hys ministers. To submitte my selfe to al my gouernours, teachers, spiritual Pastours and Maisters. To ordre my self lowly and reuerētly to all my betters. To hurte no body by worde nor dede. To be true and iust in al my dealyng. To beare no malyce nor hatred in my heart. To kepe my handes from picking and stealing, and my tongue from euill speaking, lying and slaundering. To kepe my body in temperaunce, sobernesse, and chastitie. Not to couet nor desyre other mennes goodes. But learne and labour truly to geat mine owne liuing, and to do my duetie in that state of life, vnto which it shal please God to call me.

Question.

My good childe knowe thys, that thou art not hable to doe these thynges of thy self, nor to walke in ỹ cōmaundemētes of God, and to serue him, without hys special grace, whiche thou muste learne at al tymes to call for by diligent prayer. Let me heare therfore if thou canst saie the Lordes prayer.

Answere.

OUr father whiche art in heauen, hallowed be thy name. Thy kingdome come. Thy wyll be done in earth as it is in heauē. Geue vs this day our dayly bread. And forgeue vs oure trespasses, as we forgeue them that trespasse against vs. And leade vs not in to temptacion. But deliuer vs from euil. Amen.

Question.

What desirest thou of God in thys prayer?

Answere.

I desyre my Lorde God our heauenly father, who is the geuer of all goodnes, to sende his grace vnto me and to all people,

people, that we maye worshyp hym, serue hym, and obey hym as we oughte to doe. And I pray vnto God, that he wyll sende vs all thynges that be nedeful both for our soules and bodyes. And that he will be mercifull vnto vs, and forgeue vs oure synnes: and that it will please hym to saue and defende vs in al daungers gostly and bodely. And that he wil kepe vs from all synne and wickednes, and from our gostly enemy, and from euerlastyng death. And this I trust he wil doe of his mercye and goodnesse, throughe our Lorde Jesu Christ. And therfore I saye. Amen. So be it.

So sone as the children can saye in their mother tong, the Articles of the faith, the Lordes prayer, the x. commaundementes: and also can aunswere to suche questions of this shorte Catechisme, as the Bishop (or suche as he shall appointe) shal by his discretion appose them in: then shal they be brought to the Bishoppe by one that shalbe his Godfather, or Godmother, that euery childe maye haue a witnesse of his confirmacion. And the Bishoppe shall confyrme them on thys wyse.

¶ Confirmacion.

Our helpe is in the name of the Lorde.

Aunswere.

Which hath made both heauen and earth.

Minister.

Blessed is the name of the Lorde.

Aunswere.

Henceforth world without ende.

Minister.

Lorde heare our prayer.

Aunswere.

And let our crye come to thee.

¶ Let vs praye.

ALmightie & euerliuyng God, who hast vouchsafed to regenerate these thy seruantes by water and the holy goste, and hast geuen vnto them forgeuenes of al their synnes: strengthen them we beseche thee (O lord) with the holy goste the comforter, and dayly encrease in them thy manifolde giftes of grace, the spirite of wysedome and vnderstanding, the spirite of counsel and gostely strength, the spirite of know-

ledge and true godlynesse: and fulfyll them (O Lorde) with the spirite of thy holy feare. Amen.

Then the Bysshop shal lay hys hande vpon euery child seuerally, saying.

Defende, O Lorde this childe with thy heauenlye grace, that he may continue thyne for euer, and dayly encrease in thy holy spirite more and more, vntil he come vnto thy euerlastyng kyngdome. Amen.

Then shall the Bysshoppe saye.

Almighti euerliuing god, which makest vs both to wyl and to doe those thinges that be good and acceptable vnto thy Maiestie: we make our hũble supplicacions vnto thee for these children, vpon whome (after the exaumple of thy holy Apostles) we haue layd our handes, to certifie them (by thys sygne) of thy fauour and gracious goodnes toward them: let thy fatherly hande we beseeche thee, euer be ouer them: let thy holy spirite euer be with them, and so leade them in the knowledge and obedience of thy worde, that in the ende they maye obteyne the euerlasting lyfe through our Lorde Jesus Christ: who with thee and the holy goste liueth and reigneth one God, worlde without ende. Amen.

Then the Bysshoppe shall blesse the children, thus saying.

The blessing of god almightie, the father, the sonne, and the holy goste, be vpon you and remaine with you for euer. Amen.

¶ The Curate of euery Paryshe, or some other at hys appoynt-ment, shal diligently vpon Sundayes and holy dates, halfe an houre before Euensong, openly in the churche instruct and examine so many children of his paryshe sent vnto hym, as the tyme wyll serue, and as he shall thynke conuenient in some parte of thys Catherchisme.

And al fathers, mothers, Maisters and Dames, shall cause their children, seruauntes, and prentises (whiche haue not learned their Catherchisme) to come to the Churche at the tyme appointed, and obediently to heare, & be ordered by the Curate, vntil such time as they haue learned al that is here appointed for them to learne. And whensoeuer the Bysshoppe shal geue knowledge for children to be brought afore hym to any conuenient place, for their confirmacion: The shall the Curate of euery paryshe either bring or send in writing, ỹ names of al those children of hys paryshe, which can say the Articles of their fayth, the Lordes prayer, and the x. commaundementes: and also

howe

how many of them can answere to thother questions conteyned in this Cathechisme.

And there shall none be admitted to the holy Communion, until such time as he can say the Cathechisme, and be confirmed.

¶ The fourme of Solemnizacion of Matrimonie.

¶ First the bannes must be asked three seuerall Sundayes or holy dayes in the tyme of seruice, the people being present after the accustomed maner.

And if the persones that woulde bee maried dwell in diuerse Parishes, the bannes must be asked in both parishes: and the Curate of thone Parishe shall not solemnize Matrimonie betwixt them, without a certificat of the bannes beyng thryse asked from the Curate of the other Parishe. At the daye appoynted for Solemnizacion of Matrimonie, the persones to bee maried shall come into the bodye of the Churche with their frendes and neighbours. And there the Priest shall thus saye.

DEarely beloued frendes, we are gathered together here in the syghte of God, and in the face of his congregacio, to ioyne together thys man and thys woman in holye matrimonie, which is an honorable estate instituted of God in paradise, in the tyme of mans innocencie: signifying vnto vs ỹ misticall vnion, ỹ is betwixt Christ and his churche: which holy estate Christ adourned & beautified with his presence and first miracle that he wrought in Cana of Galile, and is commended of Sainct Paule to be honorable among al men, & therfore is not to be enterprised, not taken in hande vnaduisedly, lightly, or wantonly, to satisfye mens carnall lustes and appetites, lyke bruite beastes that haue no vnderstanding: but reuerently, discretely, aduisedly, sobrely, & in the feare of god: Duely considering the causes for which Matrimonie was ordeyned. One was the procreation of children, to be brought vp in the feare and nurtour of the Lord, and prayse of God. Secondlye, it was ordeyned for a remedy agaynst sinne, & to auoyde fornication, that such persons as haue not the gyft of continencie, might marrye, & kepe themselues vndefyled membres of Christes bodye. Thirdly, for ỹ mutuall societie, helpe & comfort, that ỹ one

ought to haue of the other, both in prosperitie and aduersitie: into the which holye estate these two persones present come to be ioyned. Therfore, if any man can shewe any iust cause, why they may not lawfully be ioyned together: lette him nowe speake, or els hereafter for euer holde his peace.

¶ And also speaking to the persones that shalbe maried, he shall saye.

I require and charge you (as you will aunswere at the dreadful day of iudgement, when the secretes of al hartes shalbe disclosed) that if eyther of you doe knowe any impediмente why ye maye not bee lawfullye ioyned together in Matrimonie, that ye confesse it. For bee ye well assured, that so many as be coupled together otherwise then Gods woord doeth allowe, are not ioyned together by God, neyther is theyr Matrimonie lawfull.

At whiche daye of mariage, if any man doe allege and declare anye impediment why they maye not be coupled together in matrimonie, by Goddes law, or the lawes of this Realme: and will be bounde and sufficient sureties with hym, to the parties, or els put in a caucion to the full value of suche charges as the persons to be maried doth sustayne to proue his allegation: then the Solemnizacion muste be deferred vnto suche tyme as the trueth be tryed. If no impediment bee alleged, then shall the Curate saye vnto the man.

N, Wilt thou haue this woman to thy wedded wyfe, to liue together after Gods ordinance in the holy estate of Matrimonie? Wilte thou loue her, coumforte her, honour and kepe her, in sickenes and in healthe? And forsakyng al other, kepe thee onelye to her, so long as you bothe shall liue?

¶ The man shall aunswere.

I will.

¶ Then shall the priest saye to the woman.

N, Wilt thou haue this man to thy wedded housbande, to liue together after Goddes ordinaunce in the holy estate of Matrimonie? Wilt thou obey hym and serue him, loue, honour and kepe him, in sickenes and in healthe, and forsaking all other, kepe thee onelye vnto hym, so long as you both shall liue?

The

The woman shall answere.

I wyll.

¶Then shall the Minister saye.

Who geueth thys woman to be maried vnto this man?

And the Minister receiuing ỹ womā at her father or frendes handes, shal cause the man to take the woman by the right hand, and so either to geue their trouth to other. The man tyll saying.

I N. take thee N. to my wedded wife, to haue and to holde from this day forewarde, for better, for worse, for richer, for poorer, in sickenes, and in health, to loue and to cherish, til death vs depart, according to gods holi ordinaunce: And thereto I plight thee my trouth.

Then shal they loose their handes, & the woman taking agayne the man by the right hande, shall saye.

I N. take thee N. to my wedded husband, to haue and to holde from thys day forewarde, for better, for worse, for rycher, for poorer, in sickenes, and in health, to loue, cherishe, & to obeye, tyll death vs depart, according to goddes holy ordinaunce: And thereto I geue thee my trouth.

Then shal they agayne loose their handes, and the man shal geue vnto the woman a ring, laying the same vpon the boke with the accustomed duety to the Priest & Clerke. And the Priest taking the ring, shal delyuer it vnto the man, to putte it vpon the fourth fynger of the womans left hand. And the man taught by the Priest, shall saye.

With this ring I thee wed: wyth my body I thee worshyp: & with al my worldly goodes I thee endow. In the name of the father, & of the sonne, and of the holy gost. Amen.

Then the man leauing the ryng vpon the fourth fynger of the womans left hande, the Minister shall saye.

¶Let vs praye.

O Eternall god, creatour and preseruer of al mankynde, geuer of all spirituall grace, the auctour of euerlasting lyfe: Sende thy blessing vpon these thy seruauntes, this man and this woman, whō we blesse in thy name, that as Isaac and Rebecca liued faithfully together, so these persons may surely perfourme and kepe the bow and couenaunt betwixt them made: whereof this ring geuen and receiued, is a tokē and pledge, and may euer remaine in perfect loue and peace together, and lyue accordyng vnto thy lawes: through Iesus Christe our Lorde. Amen.

Then shall the Priest ioyne their right handes together and say.

Those whom God hath ioined together, lette no man put asunder.

Then shall the Minister speake vnto the people.

FOrasmuche as N. and N. haue consented together in holy wedlocke, and haue witnessed thesame before god and this company, and therto haue geuen and pledged their trouth eyther to other, and haue declared thesame by geuing and receiuing of a ring, and by ioyning of handes: I pronounce that they be man and wife together. In the name of the father, of the sonne, and of the holy goste. Amen.

And the Minister shal adde thys blessing.

God the father, god the sonne, god the holy goste, blesse, preserue, and kepe you: the Lord mercifully with his fauoure loke vpon you, and so fil you with al spiritual benediccyon and grace, that you maye so liue together in thys life, that in the world to come, you may haue life euerlasting. Amen.

Then the Ministers or Clerkes, going to the Lordes table, shall saye or syng thys psalme folowyng.

Beati omnes. pſ. cxxviii

BLessed are al they that feare the lorde: and walke in hys wayes.

For thou shalt eate the labour of thy handes: O well is thee, and happy shalt thou be.

Thy wife shalbe as the fruitefull vine: vpon the walles of thy house.

Thy children like the Oliue braunches: rounde aboute thy table.

Loe, thus shal the man be blessed: that feareth the Lord.

The Lorde from oute of Sion, shall blesse thee: that thou shalt see Hierusalem in prosperitie, all thy lyfe long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the father. &c. As it was in the. &c.

Or els thys psalme folowyng.

Deus misereatur. psal lxvii.

GOd be merciful vnto vs and blesse vs: and shewe vs the light of his countenaunce, and be merciful vnto vs.

That

That thy way may be knowen vpon the earth: thy sauyng health among all nacions.

Let the people prayse thee (O God:) yea let all the people prayse thee.

O let the nacions reioyce and be glad: for thou shalt iudge the folcke righteously e, and gouerne the nacions vpon the earth.

Let the people praise thee (O god:) let all the people prayse thee.

Then shal the earth bryng forth her encrease: and god, euē our God, shall geue vs hys blessyng.

God shall bl esse vs, and all the endes of the worlde shall feare hym.

Glory be to the father. &c. As it was in the. &c.

The Psalme ended, and the man and the woman kneelyng afore the Lordes table: the Priest standing at the table, and turning his face towarde them, shall saye.

Lorde haue mercy vpon vs.

Answere.

Christe haue mercy vpon vs.

Minister.

Lorde haue mercy vpon vs.

¶ Our father which art in heauen. &c.

And leade vs not into temptacion.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruaunt, and thy handmayde.

Answere.

Which put their trust in thee.

Minister.

O Lorde sende them helpe from thy holy place.

Answere.

And euermore defende them.

Minister.

Be vnto them a towre of strength.

Answere.

From the face of their enemye.

Minister.

O Lorde heare our prayer.

Aunswere.

And let our crye come vnto thee.

The Minister.

O God of Abraham, God of Isaac, God of Jacob, blesse these thy seruauntes, and sowe the sede of eternall lyfe in their mindes, that whatsoeuer in thy holy worde they shall profitably learne, they maye in dede fulfil the same. Loke O Lord mercifully vpon thē from heauen, and blesse them. And as thou diddest sende thy blessing vpon Abraham and Sara to their great comfort: so vouchsafe to sende thy blessing vpō these thy seruauntes, that they obeying thy wil, and alway beeing in safetie vnder thy protection, may abide in thy loue vnto their liues ende: through Jesu Christ our Lorde. Amen.

Thys prayer nexte folowyng shalbe omitted, where the woman is past childe byrth.

O Merciful lord & heauenly father, by whose gracious gift mankind is encreased: we beseche thee assyste with thy blessyng these two persons, that they may both be fruiteful in procreation of childrē, and also liue together so long in godly loue and honestie that they may see their childrens childrē, vnto the thyrde & fourth generacyon, vnto thy prayse and honoure: throughe Jesus Christ our Lord. Amen.

O God, whiche by thy mightie power hast made all thinges of naughte, which also after other thinges set in ordre, didst appointe that out of mā (created after thyne owne ymage and similitude) woman should take her beginning: and knitting thē together, dydst teache that it should neuer be lawful to put a sunder those, whom thou by matrimonie hadst made one: O God whych hast consecrated the state of matrimonie to such an excellent misterie, that in it is signified and represented the spiritual mariage & vnitie betwixt Christ & his church: Loke mercyfully vpon these thy seruauntes, that both this mā may loue his wyfe, accordyng to thy worde (as Christe did loue hys spouse the church, who gaue him selfe for it, louing & cherysshyng

shing it euen as his own flesh.) And also ỹ this whom̃ may be louing & amiable to her husband as Rachel, wise as Rebecca, faithfull & obedient as Sara, and in all quietnes, sobrietie & peace, be a folower of holy and godly matrones: O Lord blesse them both, & graunt them to inherite thy euerlasting kingdom: through Jesus Christ our Lord. Amen.

Then shall the Priest saye.

ALmightie God, which at the beginning did create our first parentes Adam and Eue, and did sanctifie & ioine them together in mariage: powre vpō you the riches of hys grace, sanctifie and blesse you, that ye may please hym both in body and soule, and lyue together in holy loue, vnto your lyues ende. Amen.

Then shal begin the Communion, and after the Gospel shalbe said a sermon, wherin ordinarely (so oft as there is any mariage) thoffice of a man & wyfe shalbe declared, according to holy scripture: or yf there be no sermon, the Minister shall reade thys that foloweth.

Al ye which be maryed, or which entende to take the holy estate of matrimonie vpon you: heare what holy scripture doeth say, as touching the duetie of husbandes toward their wiues, and wiues toward their husbandes. Saincte Paul in his Epistle to the Ephesians ỹ fifth Chapiter) doeth geue thys commaundemente to all maryed men.

Ye husbandes loue your wiues, euen as Christe loued the church, & hath geuen himselfe for it, to sanctifie it, pourging it in the fountayne of water, throughe thy worde, that he might make it vnto himselfe, a glorious congregacion, not hauing spotte or wrinkle, or any suche thyng, but that it should be holy & blameles. So men are bound to loue their owne wyues as theyr own bodyes. He that loueth his own wyfe, loueth himselfe. For neuer dyd any man hate his own flesche, but nourisheth and cherisheth it, euen as the lord doth the congregacion: for we are membres of his bodye, of hys flesche, and of hys bones.

For thys cause shal a man leaue father and mother, and shall bee ioyned vnto hys wife, and they two shall bee one flesche. This misterie is great, but I speake of Christe and

of the

of ỹ congregaciō. Neuertheles, let euery one of you so loue hys own wyfe, euen as hymselfe.

Colo.iiii Lykewyse thesame sainct Paul (writing to the Colossians) speaketh thus to al men that be maried. Ye men loue your wyues, and be not bitter vnto them.

I.pete.iii Yeare also what Sainct Peter the Apostle of Chryste, which was himselfe a maried man (sayeth vnto al mē that are maryed.) Ye husbandes, dwel with your wyues accordyng to knowledge: Geuing honoure vnto the wife as vnto the weaker vessell, and as heyres together of the grace of lyfe, so that your prayers be not hyndered.

Hetherto ye haue heard the duetie of the husband toward the wife.

Now lykewyse ye wiues, heare & learne your duetie towardes your husbandes, euen as it is playnely set forth in holy scripture.

Ephesi.v Saincte Paule (in the forenamed Epistle to the Ephesians) teacheth you thus. Ye women, submit youre selues vnto your owne husbandes as vnto the lord: for ỹ husbande is the wyues head euē as Christ is the head of the Church. And he is also the sauioure of the whole bodye. Therefore as the church or congregacion is subiect vnto Christe: so likewise let the wiues also be in subiecciō vnto their own husbandes in all thinges. And agayne he saieth: Let the wife reuerence her husband. And (in his Epistle to ỹ Collossians) Saincte Paul geueth you this short Lesson. Ye wiues submit youre selues vnto your own husbandes, as it is conuenient in the Lorde.

Colol.iii

I.pete.iii. Sainct Peter also doeth instructe you very godly, thus saying: Let wiues bee subiecte to their owne husbandes, so that yf any obey not the worde, they may be wonne without the worde, by the conuersacion of the wiues, while they behold your chast conuersacion coupled with feare, whose apparell lette it not bee outward, with broided heere and trimming about with golde, either in putting on of gorgeous apparel: but let the hid mā whiche is in the heart, be without al corrupcyon, so that the spirite be milde and quiet which is a precious thing in the

syght

sight of god. For after this maner (in the olde time) dyd the holy womē which trusted in god apparel themselues, being subiect to their own husbandes: as Sara obeyed Abraham calling hym Lorde, whose daughters ye are made, doyng well, and being not dismaide with any feare.

¶ The new maried persons (the same day of their mariage) must receiue the holy Communion.

¶ The order for the visitacion of the sicke.

The Priest entering into the sicke persons house, shall saye.

Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shall saye kneelyng downe.

REmembre not lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people, whom thou hast redemed with thy moste precious bloud, and be not angry with vs for euer.

Lorde haue mercy vpon vs.
Christe haue mercy vpon vs.
Lorde haue mercy vpon vs.

¶ Our father which art in heauen. &c.
And leade vs not into temptacion.

Aunswere.

But deliuer vs from euill. Amen.

Minister.

O Lorde saue thy seruaunte.

Aunswere.

Whiche putteth his trust in thee.

Minister.

Sende hym helpe from thy holy place.

Aunswere.

And euermore mightely defende hym.

Minister.

Let the enemy haue none aduauntage of hym.

Aunswere.

Nor the wicked approche to hurt hym.

Minister.

Be vnto hym O Lorde, a strong towre.

Aunswere.

Aunswere.

From the face of his enemie.

Minister.

Lorde heare our prayers.

Aunswere.

And let our crye come vnto thee.

The Minister.

O Lord loke downe from heauen, behold, visite and releue this thy seruaunt: Loke vpon him with the eyes of thy mercy, geue him comfort and sure confydence in thee: Defende him from the daunger of the enemy, and kepe hym in perpetuall peace and safetye: through Jesus Christ our Lorde. Amen.

HEare vs almightie and most merciful god and sauioure. Extende thy accustomed goodnes to thys thy seruaunt which is grieued with sickenes: Visite hym, O Lorde, as thou diddest visite Peters wiues mother, and the Captaines seruaunt. So visite and restore vnto this sicke person his former health (yf it be thy wyl) or els geue him grace so to take thy visitacion, that after this painful life ended, he may dwel with thee in lyfe euerlasting. Amen.

Then shall the Minister exhorte the sicke person after thys fourme or other lyke.

DEerely beloued, know thys: that almightie God is the Lord of life and death, and ouer all thinges to them perteining, as youth, strength, health, age, weakenes, and sickenesse. Wherefore, what soeuer your sickenes is, know you certainly, that it is gods visitacyon. And for what cause soeuer thys syckenes is sente vnto you, whether it bee to trie youre pacience for the example of other, and that your fayth maye be founde in the daye of the Lorde laudable, glorious, & honourable, to the encrease of glorye, & endles felicitie: Or els it be sente vnto you to correcte and amend in you, what soeuer doeth offend the eies of our heauenly father: know you certaynly, that yf you truely repente you of your sinnes, and beare your sickenesse pacientlye, trustyng in Goddes mercy for his dere sonne Jesus

Christes

Christes sake, and rendre vnto him humble thākes for his fatherly visitaciō, submitting your selfe wholy to his will: it shall turne to your profite, and helpe you forewarde in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may ende his exhortacion in this place.

¶ Take therefore in good worth the chastement of the Lorde: For whom the Lorde loueth, he chastiseth. Yea (as Sainct Paul sayth) he scourgeth euery sōne whiche he receiueth: if you indure chastisement, he offereth hymselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? Yf ye be not vnder correccion (wherof al true children are partakers) then are ye bastardes & not childrē. Therfore, seing that when our carnall fathers doe correct vs, we reuerently obey thē: shal we not nowe muche rather be obedient to our spirituall father, and so lyue? And they for a fewe dayes doe chastice vs after their owne pleasure, but he dooeth chastice vs for our profite, to the intent he may make vs partakers of his holines. These wordes, good brother, are Gods wordes, & writtē in holy scripture for our comfort & instruccion, that we should paciently and with thankesgeuing, beare our heauēly fathers correcciō, whansoeuer by anye maner of aduersitie it shall please hys gracious goodnesse to visite vs. And there shoulde bee no greater comfort to Christian persons, then to be made like vnto Christ by suffering pacientlye aduersities, troubles, & sickenesses. For he himselfe went not vp to ioye, but first he suffered payne: he entred not into his glory, beefore he was crucified. So truelye our waye to eternall ioye, is to suffre here with Christe, & our dooze to entre into eternall life, is gladly to dye with Christe, that we maye rise agayne from death, & dwell with him in euerlasting lyfe. Now therfore taking your sickenes which is thus profitable for you, pacientlye: I exhort you in the name of God, to remembre the profession which you made vnto God in youre Baptisme. And forasmuche as after this life, there is accoumpt to be geuen vnto the righteous iudge, of whō all must be iudged

without

withoute respecte of persones: I require you to examine your self, & your state, both towarde God and man: so that accusing and condemning your selfe for your owne faultes, you may find mercy at our heauēly fathers hand for Christes sake, and not be accused and condemned in that fearefull iudgement. Therfore I shall shortly rehearse the articles of our fayth, that ye may knowe whether you doe beleue as a christian man should or no.

¶ Here the Minister shall rehearse the Articles of the fayth, saying thus.

¶ Doest thou beleue in God the father almightie?

And so furth as it is in Baptisme.

¶ Then shal the Minister examine whether he be in charitie with al the worlde: & horting him to forgeue from thy bottome of his heart, all persones that haue offended him: and if he haue offended other, to aske them forgeuenesse: And where he hath doone iniurie or wrong to any man, that he make amēdes to the vttermost of his power. And if he haue not afore disposed his goodes, let hym than make his will. But men muste be oft admonyshed, that they set an order for their temporal goodes and landes, whā they be in health. And also declare his debtes what he oweth, and what is owyng vnto hym, for discharging of his conscience, and quietnes of his executours.

These woordes before rehearsed, may be sayde before the Minister beginne his prayer, as he shall see cause.

The Minister may not forgeat, nor omitte to moue the sicke person, (and that most earnestly) to liberalitie toward the poore.

Here shal the sicke person make a speciall confession, if he fele his conscience troubled with any weighty matter. After whiche confession, the Priest shall absolue him after this sort.

OUr Lord Iesus Christe, who hath left power to his churche to absolue all sinners, which truelye repent and beleue in him, of his great mercye forgeue thee thyne offences: and by hys auctoritie committed to me, I absolue thee from all thy sinnes, in the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ And then the Priest shall saye the Collect folowing.

¶ Let vs pray.

O most

O Moste mercyfull God, whyche accordyng to the multitude of thy mercies, doest so putte awaye the sinnes of those whiche truely repente, that thou remembrest them nomore: open thy eye of mercy vpon this thy seruaunt, who most earnestly desireth pardon & forgeuenes. Renue in him most louyng father, whatsoeuer hath been decayed by the fraude and malyce of the deuyll, or by his owne carnall wyll and frailnes: preserue and contynue thys sicke membre in the vnitie of thy churche: consider his cõtrycion, accept his teares, asswage his payne, as shalbe seen to thee most expedient for him. And forasmuche as he putteth hys full truste onelye in thy mercye, Impute not vnto hym hys former synnes, but take hym vnto thy fauoure: through the merites of thy moste dearely beloued sonne Iesus Christe. Amen.

Then the Minister shall saye thys Psalme.

IN thee O Lorde haue I put my truste, let me neuer be put to confusion: but rydde me, and delyuer me into thy ryghteousnes, inclyne thyne eare vnto me, and saue me. In te domine speraui. psal lxxi.

Be thou my strong holde (whereunto I maye alwaye resort:) thou hast promised to helpe me, for thou arte my house of defence and my castell.

Delyuer me (O my God) out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou (O Lorde God) arte the thyng that I long for: thou art my hope euen from my youth.

Throughe thee haue I been holden vp euer sence I was borne: thou art he that toke me oute of my mothers wombe, my prayse shall alwaye bee of thee.

I am become as it were a monstre vnto manye: but my sure trust is in thee.

Oh let my mouth bee fylled with thy prayse: (that I may syng of thy glorye) and honour all the daye long.

Caste me not awaye in the tyme of age: forsake me not when my strength fayleth me.

For myne enemies speake against me, and they that laye wayte

wayte for my soule, take theyr counsayll together, saying: GOD hathe forsaken hym, persecute him, and take him, for there is none to delyuer hym.

Goe not farre fro me, O God: my GOD, haste thee to helpe me.

Let them be confounded and perishe, that are agaynste my soule: let them bee couered with shame and dishonoure, that seeke to doe me euyll.

As for me, I will pacienly abyde alway: and will praise thee more and more.

My mouthe shall daylye speake of thy righteousnes and saluacyon: for I know no ende thereof.

I wyl goe forth in the strength of the Lorde god: and wil make mencyon of thy righteousnesse onely.

Thou (O God) hast taught me from my youth vp vntill nowe: therfore I wyll tell of thy wonderous workes.

Forsake me not (O God in myne olde age, when I am graye headed: vntill I haue shewed thy strength vnto thys generacyon, & thy power to al them that are yet for to come.

Thy ryghteousnes (O god) is very high, & great thinges are they that thou hast done: O god who is lyke vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne and refreshe me, yea and broughtest me from the depe of the earth agayne.

Thou hast broughte me to great honoure: and comforted me on euery syde.

Therefore wyll I prayse thee and thy faythfulnesse (O God) playing vpon an instrument of musike: vnto thee wyll I syng vpon the harpe, O thou holy one of Israel.

My lippes will bee fayne, when I sing vnto thee: and so wyll my soule whom thou hast delyuered.

My tong also shall talke of thy righteousnes all the daye longe: for they are confounded and broughte vnto shame, that seke to doe me euyll.

Glory be to the father, and to the sonne: and to the. &c.

As it was in the beginning, is nowe, and euer shall bee: world without ende. Amen.

Adding

Adding this.

O Sauiour of the worlde, saue vs, which by thy crosse and precyous bloud hast redemed vs, helpe vs we beseeche thee O God.

Then shall the Minister saye.

THe almightie Lorde, which is a most strong towre to all them that put theyr truste in hym, to whom all thynges in heauen, in earth, and vnder earthe, doe bowe and obeye: be now and euermore thy defence, and make thee know and fele, that there is no other name vnder heauen geuen to man, in whom, and throughe whom, thou mayst receyue health and saluacyon, but onely the name of our Lorde Jesus Christe. Amen.

¶ The Communion of the Sicke.

FOrasmuche as all mortall men be subiect to many sodayne perilles, diseases, and sickenesses, & euer vncertayne what time they shall depart out of this lyfe: Therfore, to thintent they may bee alwayes in a redinesse to dye whensoeuer it shal please almightye God to call them, the Curates shall diligenly from time to time, but specially in the plague time, exhorte their parishioners, to the ofte receyuyng of the holy Cõmunion of the body and bloud of our sauioure Christ. Whiche (yf they doe) they shall haue no cause in theyr sodayne visitaciõ to be vnquieted for lacke of the same: but yf the sicke person bee not able to come to the Church, and yet is desirous to receiue the Communion in his house, then he muste geue knowlegde ouernight, or els early in the morning to the Curate, signifying also how many be appoynted to Communicate with him. And hauing a conuenient place in the sicke mans house, where the Curate maye reuerently minister, & a good numbre to receyue the Communion with the sicke person, with all thynges necessary for y same, he shal there minister the holy Cõmuniõ.

The Collect.

ALmightie euerliuing God, maker of mankynde, which doest correct those whom thou doest loue, and chastisest euery one whom thou doest receyue: we beseeche thee to haue

mercy vpon thys thy ſeruaunt viſited with thy hand, and to graunt that he may take his ſickenes pacientlye, and recouer his bodely health (yf it be thy gracious wil) and whenſoeuer his ſoule ſhall departe from the bodye, it maye bee without ſpot preſẽted vnto thee: through Jeſus Chriſt our lord Amẽ.

¶ The Epiſtle.

Hebr. xii. MY ſonne deſpiſe not the correccion of the Lord, neither faint whẽ thou art rebuked of him: For whõ the Lord loueth, hym he correcteth, yea & he ſcourgeth euery ſonne, whom he receyueth.

¶ The Goſpell.

Iohn. v. VErely verely I ſaie vnto you, he that heareth my worde, and beleueth on hym that ſent me, hath euerlaſtyng life, and ſhal not come vnto damnacion, but he paſſeth from death vnto lyfe.

At the tyme of the diſtribucion of the holy Sacramente, the Prieſt ſhall firſt receyue the Communion hymſelfe, and after miniſter vnto them that be appoynted to Communicate with the ſicke.

But yf any man, ether by reaſon of extremitie of ſyckenes, or for lacke of warnyng in due tyme to the Curate, or for lacke of companye to receyue with hym, or by any other iuſte impedimente, doe not receyue the Sacramente of Chriſtes body and bloud: then the Curate ſhall inſtructe him, that yf he doe truly repente hym of hys ſynnes, and ſtedfaſtlye beeleue that Jeſus Chriſt hath ſuffered death vpon the croſſe for him, and ſhed his bloud for hys redempcion, earneſtlye remembryng the benefytes he hath therby, and geuyng hym harty thankes therfore, he doth eate and drynke the bodye and bloud of oure Sauioure Chriſte, profitablye to hys ſoules health, although he doe not receyue the Sacramente with his mouth.

When the ſicke perſon is viſited, and receyueth the holye Communion all at one tyme, then the Prieſt for more erpedycion ſhall cut of the fourme of the viſitacion at the Pſalme. In thee O Lorde haue I put my truſte, and goe ſtreyghte to the Communion.

In the tyme of plagus, Swette, or ſuch other lyke contagyous tymes of ſickenelles or diſeaſes, when none of the parythe or neyghbours can be gotten to Communicate with the ſycke in theyr houſes, for feare of the infeccion: vpon ſpecyall requeſt of the diſeaſed, the miniſter may alonly Communicate with him.

The

¶ The order for the Buriall of the dead.

The Priest metyng the corps at the Churche stile, shall saye: Or els the Priestes and clerkes shall syng, and so go eyther vnto the Churche, or towardes the graue.

I Am the resurrection and the life (sayeth the Lord) he ỹ beleueth in me, yea though he were dead, yet shall he lyue. And whosoeuer lyueth and beleueth in me: shall not dye for euer. Iohn.xi.

I know we that my redemer lyueth, and that I shall rise oute of the earth in the last daie, and shalbe couered agayne with my skinne, and shall see god in my flesh: yea, and I my selfe shall beholde him, not with other, but with the same eyes. Iob.xix.

WE brought nothing into this worlde, neither maye we cary any thyng out of thys world. The Lorde geueth, and the lord taketh away. Euen as it hath pleased the lord, so commeth thinges to passe: blessed be the name of the Lorde. 1.Tim.vi Iob.i.

When they come at the graue, whyles the corps is made ready to be laid into the earth, the Priest shal say, or the Priest and clerkes shall syng.

MAn that is borne of a woman hathe but a shorte time to liue, and is ful of misery: he cometh vp and is cutte downe lyke a floure, he flieth as it were a shadow, and neuer continueth in one staye. In the middes of lyfe we be in death: of whom may we seke for succour but of thee, O Lorde, whiche for our synnes iustly arte displeased: yet O lord god moste holy, O lord most mightye, O holy and most mercyfull sauiour, delyuer vs not into the bytter paynes of eternall death. Thou knowest Lord the secretes of our heartes, shutte not vp thy mercifull eyes to our prayers: But spare vs lorde most holy, O god most mightie, O holy and mercifull sauiour, thou most worthy iudge eternall, suffre vs not at our laste houre for any paines of death, to fall from thee. Iob.xiv.

Then while the earth shalbe cast vpon the body by some standing by, the Priest shall saye.



Forasmuch as it hath pleased almighty god of his great mercy to take vnto himselfe the soule of our dere brother here departed: we therefore commit hys body to the ground, earth to earth, asshes to asshes, dust to dust, in sure & certaine hope of resurreccion to eternal lyfe, through our Lord Jesus Christ: who shal chaunge our vile bodi, that it may be like to his glorious body, according to the mightie working whereby he is hable to subdue all thynges to hymselfe.

Then shalbe sayde or song.



Heard a voyce from heauen, saying vnto me: write from hencefoorthe, blessed are the dead whiche dye in the Lorde. Euen so sayeth the spiryte, that they rest from theyr labours.

Then shall folow this lesson, taken out of the .xv. Chapter, to the Corinthians, the firste Epistle.



Christ is rysen from the dead, and become the fyrste fruites of thē that slepe. For by a man came death, and by a man came the resurrecciō of the dead. For as by Adam all dye: euen so by Christe shal all bee made alyue, but euery man in his owne order. The firste is Christe, then they that are Christes at hys comyng. Then cometh the end, when he hath deliuered vp the kyngdom to god the father, when he hath put down al rule and al auctoritie and power. For he muste reigne tyll he hath put all hys enemies vnder his fete. The last enemie that shalbe destroied is death. For he hath put al thinges vnder his fete. But whē he sayeth, all thynges are put vnder hym, it is manifest that he is excepted, whyche did putte all thynges vnder hym. When all thynges are subdued vnto him, then shal the sonne also himselfe bee subiecte vnto hym that putte all thynges vnder him, that god may be al in al: els what doe thei which are Baptised ouer the dead, yf the dead ryse not at al? Why are they then Baptised ouer them? yea, and why stande we al waye then in ieopardye? by oure reioysyng whiche I haue in Christ Jesu our Lord, I die dayly. That I haue foughte with

with beastes at Ephesus after ẏ maner of mẽ, what auantageth it me, if ẏ dead rise not again: Let vs eate & drinke, for to morowe we shal dye. Be not ye deceyued, euil wordes corrupt good maners. Awake truely out of slepe, & sinne not. For some haue not the knowledge of god. I speake this to your shame. But some man wyl saye: how arise the dead: With what bodi shal they come: thou foole, that which thou sowest, is not quickened except it die. And what sowest thou: thou sowest not ẏ body ẏ shalbe, but bare corne, as of wheate or some other: but god geueth it a body at his pleasure, to euery sede his own body. Al flesche is not one maner of flesche: but there is one maner of flesh of mẽ, & other maner of flesh of beastes, & other of fishes, another of birdes. There are also celestial bodyes, & there are bodyes terrestrial. But the glory of the celestial is one, and the glory of ẏ terrestrial is another. There is one maner glory of ẏ sunne, and another glory of the moone, & another glory of the starres. For one starre differeth from another in glory: so is the resurreccion of the dead. It is sowen in corrupcion, it riseth again in incorrupcion. It is sowen in dishonoure, it riseth agayn in honour. It is sowen in weakenes, it riseth again in power. It is sowen a naturall body, it riseth agayne a spirituall body. There is a natural body, & there is a spiritual body, as it is also written: the first man Adam was made a liuing soule, and ẏ last Adam was made a quickening spirite. Howbeit, that is not first which is spiritual, but ẏ which is natural, & then that which is spiritual. The first man is of the earth, earthy: The second mã is ẏ lord from heauen, heauẽly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they ẏ are heauenly. And as we haue borne the image of the earthy, so shall we beare the Image of the heauenly. Thys say I brethren, that flesche and bloud cannot inherite the kingdome of god, neyther doeth corrupcion inherite vncorrupcion. Behold, I shewe you a mistery. We shall not all slepe: but we shall al be chaunged, and that in a momente, in the twinkeling of an eie by the last trumpe. For ẏ trumpe shal blow, & the dead shal rise incorruptible,

and we shalbe chaunged. For this corruptible must put on incorrupcion, & this mortal must put on immortalitie. When this corruptible hath put on incorrupcio, & this mortal hath put on immortalitie: thē shalbe brought to passe the saying that is written. Death is swalowed vp in victorie: Death, where is thy sting? Hell where is thy victorye. The sting of Death is synne: and the strength of synne is the lawe. But thankes be vnto god, which hath geuen vs victory, through our Lorde Jesus Christ. Therfore my deare brethren, be ye stedfast and vnmoueable, alwayes riche in the worke of the Lord, forasmuch as ye know, how that your labour is not in vayne in the Lorde.

The Lesson ended, the Priest shall saye.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

¶ Our father which art in heauen. &c.
And leade vs not into temptacion.

Aunswere.

But delyuer vs from euill. Amen.

The Priest.

ALmightie god, with whom doe liue the spirites of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burthen of the flesche, be in ioye & felicitie: We geue thee harty thākes, for that it hath pleased thee to deliuer this N. our brother out of ỳ miseries of thys synneful world: beseching thee, that it may please thee of thy gracious goodnes, shortely to accōplishe ỳ numbre of thine elect, and to hast thy kyngdome, that we with thys our brother, & al other departed in the true faith of thy holy name, may haue our perfect consummacion & blisse, both in body & soule, in thy eternall and euerlastyng glory. Amen.

¶ The Collecte.

OMerciful god, ỳ father of our lord Jesus Christ, who is the resurrection and the lyfe, in whom whosoeuer beleueth, shal liue though he die. And whosoeuer lyueth and beleueth

beleueth in him,shal not die eternally:who also taught vs (by his holy Apostle Paul)not to be sorye as men without hope,for them that slepe in him:We mekely beseche thee(O father)to rayse vs from the death of synne, vnto the lyfe of righteousnes:that when we shall depart this lyfe, we may rest in him,as our hope is this our brother doeth:and that at the generall resurreccion in the last day, we may be foūd acceptable in thy sight,and receiue that blessing which thy welbeloued sonne shall then pronounce to all that loue and feare thee,saying.Come ye blessed chyldren of my father, receiue the kingdome prepared for you from the beginning of the world.Graunte this we beseche thee O merciful father,through Jesus Christe our mediatour and redemer. Amen.

¶The thankes geuing of weomen after childe birth,commonly called the Churching of women.

The woman shall come into the churche, and there shall knele down in some conuenient place,nigh vnto the place where the Table standeth:and the Priest standing by her,shall saye these wordes,or such like as the case shall require.



Forasmuch as it hath pleased almighty god of his goodnes to geue you safe deliuerannce, and hath preserued you in the great daunger of childbirth, ye shall therfore geue hearty thankes vnto God and praye.

¶Then shall the Priest say this Psalme.



Haue lyfted vp myne eyes vnto the hylles:from whence cometh my helpe.

My helpe cometh euen from the Lord:whiche hath made heauen and earth.

He will not suffre thy foote to be moued:and he that kepeth thee will not slepe.

Behold,he that kepeth Israel, shall neither slumber nor slepe.

The lord himself is thy keper:the lorde is thy defence vpon thy right hande.

So that the Sunne shal not burne thee by daye: neither the Moone by night.

The Lord shall preserue thee from al euill: yea it is euen he that shal kepe thy soule.

The Lorde shall preserue thy going out and thy coming in: from this time furth for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our father which art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But deliuer vs from euill. Amen.

Priest.

O Lord, saue this woman thy seruaunt.

Aunswere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Aunswere.

From the face of her enemy.

Priest.

Lord heare our prayer.

Aunswere.

And let our crye come vnto thee.

Priest.

¶ Let vs pray.



Almighty god, which hast deliuered this woman thy seruaunt from the great payn & peril of childe byrth: Graunt we beseche thee (most merciful father) that she through thy helpe, maye both faithfully liue & walke in her vocacion, according to thy will in this life present: And also maye be partaker of euerlasting glori in ỹ life to come, through Jesus Christ our lord. Amē

¶ The woman that cometh to geue her thankes, must offre accustomed offeringes: and if there be a Communion, it is conuenient that she receiue the holy Communion.

¶ A

¶ A Comminacion against synners, with certayne prayers to be vsed dyuerse tymes in the yere.

¶ After Morning prayer, the people beyng called together by the rynging of a bell, and assembled in the Churche, the Englishe Letany shalbe sayde, after the accustomed maner: whiche ended, the Priest shall goe into the pulpitte, and saye thus.

BRethren, in the primatiue Churche there was a godly discipline, that at the begynning of Lent, suche persones as were notorious sinners, were put to open penaunce, & punished in thys world, that their soules myght bee saued in the daye of the Lord. And that others admonished by their exaumple, might be more afrayd to offēd. In the stede whereof, vntyll the sayd discipline may be restored agayn (whiche thyng is much to be wished:) it is thought good, that at thys tyme (in your presence) should be read the generall sentences of Gods cursyng against impenitent sinners: gathered out of the .xxvii. Chapter of Deuteronomie, and other places of scripture. And that ye shoulde aunswere to euery sentence. Amen. To thintēt that you, being admonished of the great indignacion of god against sinners, may the rather be called to earnest and true repentaunce, and may walke more warely in these daungerous daies, fleing from such vices, for the which ye affirme with your own mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten ymage, an abhominacion to the Lorde, the worcke of the handes of the craftes man, and putteth it in a secrete place to worship it.

And the people shall aunswere and saye,

Amen.

Minister.

Cursed is he that curseth his father and mother.

Aunswere.

Amen.

Minister.

Cursed

Curſed is he that remoueth awaye the marke of hys neighbours land.

Aunſwere.

Amen.

Miniſter.

Curſed is he that maketh the blynde to goe out of hys waye.

Aunſwere.

Amen.

Miniſter.

Curſed is he that letteth in iudgement, the right of the ſtraunger, of them that be fatherles, and of wiedoweꝫ.

Aunſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretely.

Aunſwere.

Amen.

Miniſter.

Curſed is he that lyeth with his neighbours wife.

Aunſwere.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoule of innocent bloud.

Aunſwere.

Amen.

Miniſter.

Curſed is he that putteth his truſt in man, and taketh manne foꝛ hys defence: and in hys hearte goeth from the Loꝛde.

Aunſwere.

Amen.

Miniſter.

Curſed are the vnmercifull, the foꝛnicatours and adulterers, and the couetous perſones, the wooꝛſhippers of ymages, ſlaunderers, dꝛunkardes, and extoꝛcioners.

Aunſwere.

Amen.

The Miniſter.

Now

NOw, seeyng that all they be accursed (as the Pro-
phete Dauid beareth witnes) which doe erre & go
astray from the commaundementes of god: let vs
remembryng the dreadfull iudgement hangyng o-
uer oure heades, and beeyng alwayes at hande) returne
vnto oure Lorde God, with all contrition and mekenesse of
heart, bewayling and lamentyng our sinful lyfe, knowled-
geing and confessing our offences, and seking to bryng furth
worthy fruites of penaunce. For nowe is the Axe put vnto
the roote of the trees, so that euery tree which bryngeth not
furth good fruite, is hewen downe and cast into the fyre. It
is a fearefull thyng to fal into the handes of the liuyng god:
he shall powre downe rayn vpon the sinners, snares, fyre &
brimstone, storme and tempest, thys shalbe theyr porcion to
drynke. For loe, the lord is comen out of hys place to visyte
the wickednes of suche as dwell vpon the earthe. But who
may abide ỹ day of his comyng: who shalbe able to endure
when he appeareth: Hys fanne is in his hand, and he wyll
pourge hys flooze, and gather hys wheate into the barne:
but he wyll burne the chaffe with vnquencheable fyre. The
day of the lord cometh as a theefe vpon the night, and when
men shall saye peace, and all thynges are safe: then shall so-
deynlye destruccion come vpon them, as sorowe cometh v-
pon a woman trauayling with childe, and they shall not e-
scape: then shall appeare the wrath of God in the day of vẽ-
geaunce, whiche obstinate sinners, through the stubbernes
of theyr heart, haue heaped vnto themselfe, whiche despysed
the goodnesse, pacience, and long sufferaunce of God, when
he called them continually to repentaunce. Then shall they
call vpon me, sayth the lord, but I wyll not heare: they shall
seke me early but they shal not fynde me, & that because they
hated knowledge, and receyued not the feare of the Lord,
but abhorred my counsayle, and despysed my correccyon:
then shall it bee to late to knocke, when the doze shalbe shut,
and to late to crye for mercye, when it is the tyme of iustice.
O terrible voyce of moste iuste iudgemente, whyche shalbe
pronounced vpon them, when it shalbe sayde vnto them:

pſa.cxviii

Math.iii

Hebre.x.

Pſalm.x

Eſa.xxvi

Mala.iii

Math.iii

1.Theſſ.v.

Roma.ii

Prouer.i

goe ye

goe ye curſed into the fyre euerlaſtyng, whiche is prepared
Mat.xxv for the deuill and hys Aungels: therefore brethren take we
ii.Cor.vi. hede betime, while the day of ſaluacion laſteth: for the night
cometh when none can worke: but let vs whyle we haue
Joh.ix. the lyght, beleue in the lyghte, and walke as the chyldren of
the lyght, that we bee not caſt into the vtter darknes where
Mat.xxv is weping and gnaſhyng of teeth. Let vs not abuſe ỹ goodnes of God, whyche calleth vs mercyfully to amendmente, and of hys endleſſe pietie promiſeth vs forgeueneſſe of that which is paſt, yf (with a whole minde and true heart) we returne vnto hym: for though our ſinnes bee redde as ſcarlet,
Eſai.i. Ezechiel. xxviii. they ſhalbe as whyte as Snowe: and thoughe they be lyke purple, yet ſhall they be as whyte as wolle. Turne you clene (ſayth the Lorde) from all your wickedneſſe, and your ſinne ſhall not bee your deſtruccion. Caſt awaye from you al your vngodlines that ye haue done, make you new heartes and a newe ſpirite: wherefore wyll ye dye, O ye houſe of Iſrael: Seeing that I haue no pleaſure in the death of him that di-
1.John.ii eth (ſaith the lord god.) Turne you then & you ſhall liue. Althoughe we haue ſinned, yet haue we an aduocate with the father, Jeſus Chriſte the righteous: and he it is that obteyneth grace for oure ſinnes, for he was wounded for oure ofEſai.liii. fences, and ſmitten for oure wyckednes. Let vs therfore returne vnto hym, who is the mercifull receiuer of al true penitent ſinners, aſſuryng our ſelfe, that he is readye to receue vs, and moſte willing to pardon vs, if we come to hym with faythfull repentaunce: If we wyll ſubmyt oure ſelues vnto him, & from henceforth walke in his waies. If we wil take his eaſy yoke & light burden vpon vs, to folow hym in lowMath.xi. lines, pacience, and charitie, & be ordred by the gouernaunce of his holy ſpirite, ſeking alwayes his glory, & ſeruyng him duelye in our vocacion, with thankes geuyng. This yf we doe, Chriſte will deliuer vs from the curſe of the lawe, and
Mat.xxv. from the extreme malediccion whiche ſhall light vpon them that ſhalbe ſette on the left hand: and he wyll ſette vs on his ryghte hand, and geue vs the bleſſed benedicyon of hys father, cõmaunding vs to take poſſeſſion of his glorious kingdome,

dome, vnto the whiche he vouchsafe to bryng vs all, for hys infinite mercy. Amen.

Then shal they al knele vpon theyr knees: & the Priestes and Clerkes kneelyng (where they are accustomed to saye the Letany,) shall saye thys Psalme.



Haue mercye vpon me (O God) after thy great goodnesse: according to the multitude of thy mercyes, doe away myne offences. Miserere mei deus. Psalm. li

Washe me throughly fro my wickednes: and clense me from me synne.

For I knowledge my faultes: and my synne is euer beefore me.

Agaynst thee only haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wickednes: and in sinne hathe my mother conceyued me.

But loe, thou requirest trueth in inwarde parties: & shalt make me to vnderstande wisedome secretly.

Thou shalte purge me with Isope, and I shalbe cleane: thou shalt washe me, and I shalbe whyter then Snowe.

Thou shalte make me heare of ioye and gladnesse: that the bones whiche thou hast broken may reioyce.

Turne thy face from my sinnes: and putte oute al my mildedes.

Make me a cleane hearte (O God:) and renewe a righte spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comforte of thy helpe agayne: and stablishe me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer me from bloudguiltinesse (O God) thou that art the God of my health: and my tongue shall syng of thy righteousnesse.

Thou shalte open my lippes (O Lorde:) my mouthe shall shewe

shewe thy prayse.

For thou desirest no sacrifice, els woulde I geue it thee: but thou delitest not in burnt offerynges.

The sacrifice of God is a troubled spirite: a broken and a contrite hearte (O God) shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of rightousnes, with the burnt offeringes and oblacions: then shal they offer yong bullockes vpon thyne altare.

Glory be to the father, and to the sonne, and. &c.

As it was in the beginnyng, and is now. &c. Amen.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Our father which art in heauen. &c.

And leade vs not into temptacyon.

Aunswere.

But delyuer vs from euill. Amen.

Minister.

O Lorde saue thy seruauntes.

Aunswere.

Which put theyr truste in thee.

Minister.

Sende vnto them helpe from aboue.

Aunswere.

And euermore mightely defende them.

Minister.

Helpe vs O God our sauiour.

Aunswere.

And for the glory of thy names sake delyuer vs, be merciful vnto vs sinners, for thy names sake.

Minister.

O Lorde heare our prayers.

Aunswere.

And let our crye come vnto thee.

¶ Let vs praye.

O Lorde

O Lord, we beseche thee mercifully heare oure prai-
ers, and spare all those which confesse theyr sinnes
to thee: that they (whose consciences by sinne are
accused) by thy mercifull pardon may be absolued:
Throughe Christe oure Lorde Amen.

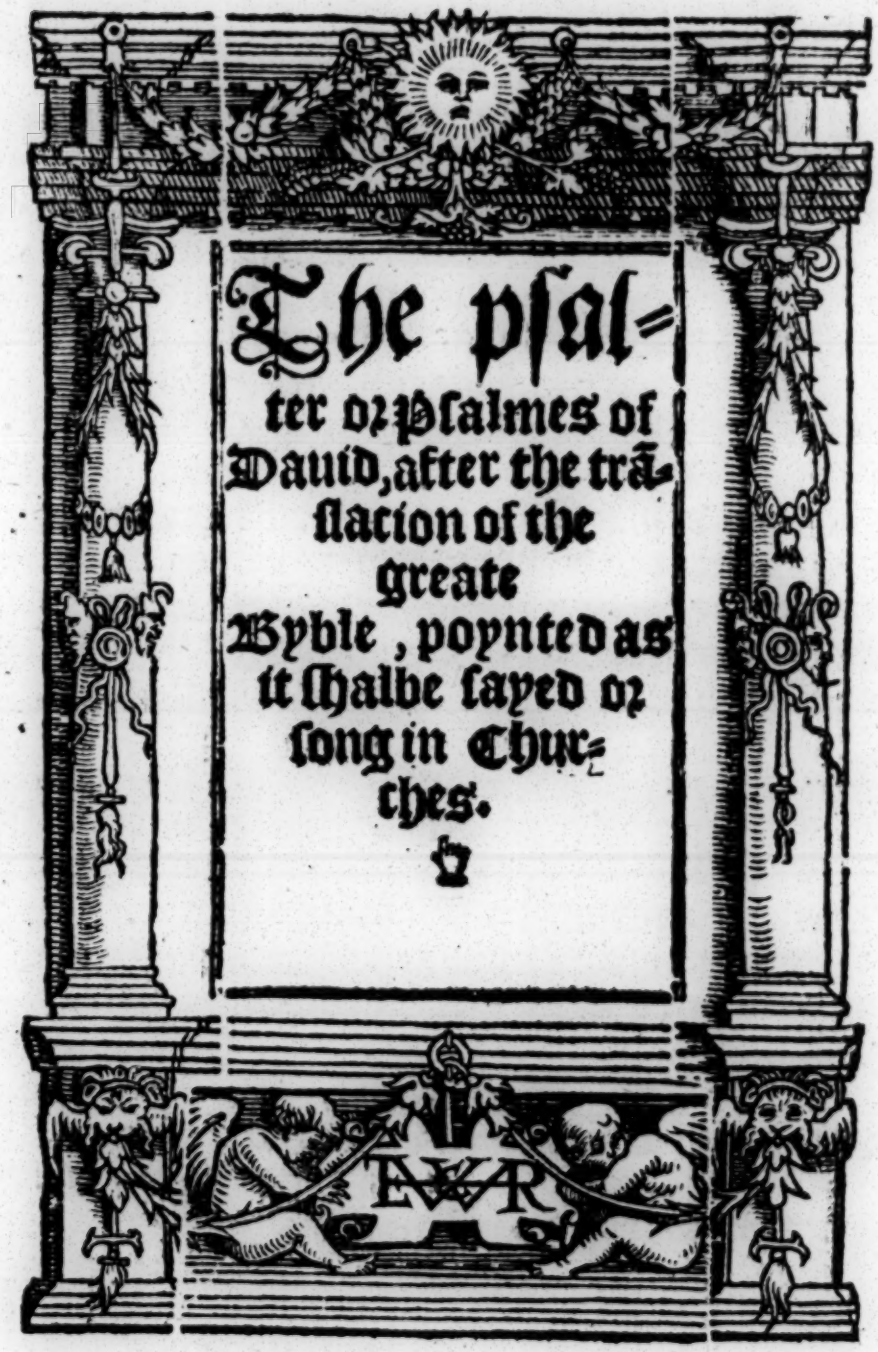
O Most mightie god and merciful father, which hast
compassiō of al men, and hatest nothing that thou
hast made: whiche wouldest not the death of a sin-
ner, but that he should rather turne from sinne, &
be saued: mercyfully forgeue vs our trespasses, receyue and
comfort vs, which bee greued and weryed with the burthen
of our sinne. Thy propertie is to haue mercy, to thee onely it
apperteineth to forgeue sinnes: spare vs therfore good lord,
spare thy people whom thou haste redemed. Entre not into
iudgement with thy seruauntes, whiche bee vyle earth, and
miserable sinners: but so turne thy yze frō vs, which meke-
ly knowledge our vilenes, & truly repent vs of our faultes:
so make haste to helpe vs in this worlde, that we may euer
lyue with thee, in the worlde to come: through Iesus Christ
oure Lorde. Amen.

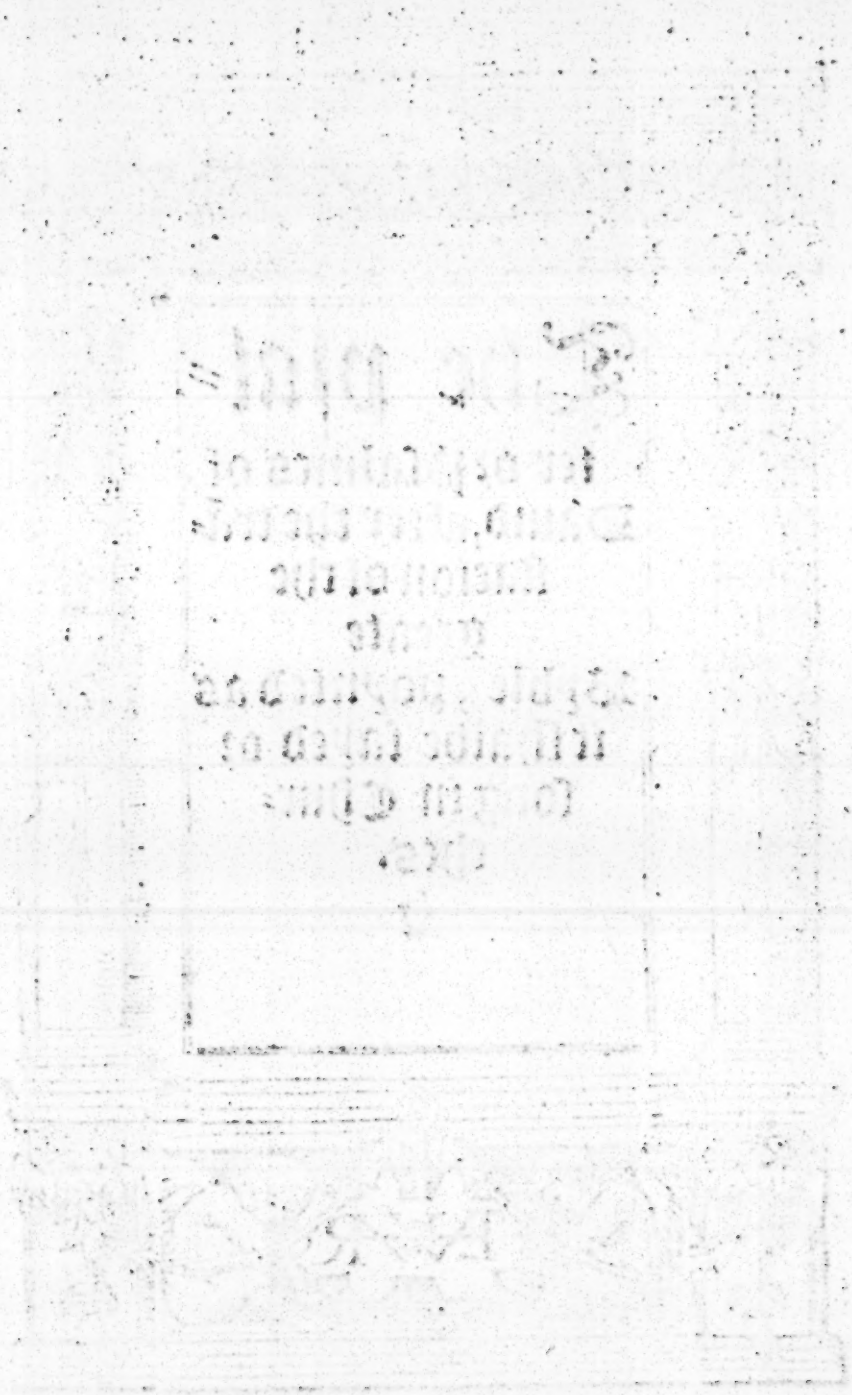
Then shall the people saye thys that followeth, after the
Minister.

TUrne thou vs, O good Lorde, and so shall we bee
turned: be fauourable (O lorde) bee fauourable to
thy people, which turne to thee in weping, fastyng
and prayng: for thou arte a mercifull God, full of
compassion, long sufferyng, and of a great pietie. Thou spa-
rest when we deserue punishment, and in thy wrath thin-
kest vpon mercye. Spare thy people good Lorde,
spare them, and lette not thy herytage bee
brought to confusion: heare vs (O lord)
for thy mercy is great, and after
the multytude of thy
mercyes loke v-
pon vs.

Here endeth the boke of common prayer.

The pſal=
ter or Pſalmes of Dauid, after the trā=ſlacion of the greate Byble, poynted as it ſhalbe ſayed or ſong in Chur=ches.





¶ The Pſalmes of Dauid.

Beatus vir qui non abiit. pſal. i.

BLeſſed is that man that hath not walked in the cou-ſel of the vngodly: nor ſtande in the way of ſinners, and hath not ſit in the ſeate of the ſcornefull. Morning prayer.

But his delight is in the law of the Lord: and in his law wil he exercyſe hymſelfe daye and night.

And he ſhall be like a tree planted by the water ſide: that wil bryng furth hys fruite in due ſeaſon.

Hys leafe alſo ſhall not wyther: and loke whatſoeuer he doeth, it ſhall proſper.

As for the vngodly, it is not ſo with them: but they are lyke the chaffe which the wind ſcattereth awaye (from the face of the earth.)

Therefore the vngodly ſhall not bee hable to ſtande in the iudgement: neither the ſinners in the congregacyon of the ryghteous.

But the lord knoweth the way of the righteous: and the way of the vngodly ſhall perysche.

Quare fremuerunt gentes. pſal. ii.

WHy doe the Heathen ſo furiouſly rage together: and why doe the people ymagine a vayne thyng?

The kinges of the earth ſtande vp, and the rulers take counſayle together: agaynſt the Lord, and againſt hys annoynted.

Let vs breake their bandes a ſunder: and caſt away their cordes from vs.

He that dwelleth in heauen ſhal laugh them to ſcorne: the lord ſhall haue them in deriſion.

Then ſhall he ſpeake vnto them in his wrath: and vexe them in hys ſore diſpleaſure.

Yet haue I ſet my kyng: vpon my holy hyll of Syon.

I wil preache the lawe, wherof the lord hath ſayed vnto me thou art my ſonne, this day haue I begotten thee.

Desyre of me, and I shall geue thee the heathen for thine enheritaunce: and the vttermost part of the earth for thy possession.

Thou shalt bruise them with a rodde of yron: and breake them in pieces lyke a potters vessell.

Be wyse now therefore, O ye kynges: be learned ye that are iudges of the earth.

Serue the Lorde in feare: and reioyce (vnto hym) wyth reuerence.

Kisse the sonne lest he be angry, and so ye perishe from the (ryght) waye: if his wrath be kiendled (yea but a little) blessed are all they that put theyr trust in hym.

Domine quid multiplicati. psal. iii.

LOrd how are they encreased that trouble me: many are they that ryse agaynst me.

Many one there be that say of my soule: there is no helpe for hym in (hys) God.

But thou O Lord art my defendour: thou art my worshyp, and the lifter vp of my head.

I did call vpon the Lorde with my voice: and he heard me out of hys holy hyll.

I layed me downe and slepte: and rose vp agayne, for the Lord sustayned me.

I wil not be afraid of ten thousandes of people: that haue set themselues against me round about.

Vp Lorde and helpe me, O my God: for thou smytest all myne enemyes vpon the cheke bone, thou haste broken the teeth of the vngodly.

Saluacion belongeth vnto the Lorde: and thy blessing is vpon the people.

Cum inuocarem. psal. iiii.

HEare me when I call, O God of my ryghteousnesse: thou haste set me at libertie when I was in trouble, haue mercye vpon me, and hearken vnto my prayer.

O ye sonnes of men, how long wyll ye blaspheme myne honor: and haue suche pleasure in vanitie, and seeke after leasyng-

lealyng.

Knowe thys also, that the Lorde hath chosen to hymselfe the man that is godlye: when I call vpon the Lorde, he will heare me.

Stande in awe, and synne not: comen with youre owne hearte, and in your chambre, and be styll.

Offre the sacrifice of righteousnesse: and put your truste in the Lorde.

There bee manye that wyll saye: who wyll shewe vs any good.

LORD lyfte thou vp: the lyghte of thy countenaunce vpon vs.

Thou haste putte gladnes in my hearte: sence the tyme that theyr corne and wyne (and oyle) increased.

I wyll laye me downe in peace, and take my reste: for it is thou Lorde only, that makest me dwel in safetie.

Verba mea auribus. Psalm. v.

PVnder my wordes, O LORDE: consyder my meditacyon.

O herken thou vnto the voyce of my callyng, my kyng and my God: for vnto thee wyl I make my prayer.

My voyce shalte thou heare betimes O Lorde: earlye in the morninge wyll I directe my prayer vnto thee, and wyll loke vp.

For thou arte the God that hathe no pleasure in wickednesse: neyther shall any euyll dwell with thee.

Suche as bee foolyshe, shall not stande in thy syghte: for thou hatest all them that worke vanitie.

Thou shalte destroye them that speake lealyng: the Lorde wyll abhorre bothe the bloudthirstye and deceytfull man.

But as for me, I wyll come into thy house, euen vpon the multitude of thy mercye: and in thy feare wyl I worshyp towarde thy holy temple.

Leade me, O lord, in thy righteousnes, because of myne enemies: make thy waye playne before my face.

For there is no faythfulnes in his mouth: theyr inwarde

partes are very wickednes.

Their throte is an open sepulchre: they flatter with their tongue.

Destroye thou them, O God, let them perysche throughe their owne ymaginacyons: cast them out in the multitude of their vngodlynes, for they haue rebelled agaynst thee.

And let all them that put their truste in thee reioyce: they shall euer be geuyng of thankes, because thou defendest thē: they that loue thy name shalbe ioyefull in thee.

For thou Lorde wylte geue thy blessyng vnto the ryghteous: and with thy fauourable kyndnesse wilt thou defend him, as with a shielde.

Domine ne in furore. Psalm. vi.

Euening prayer.

O Lorde, rebuke me not in thyne indignacion: neyther chasten me in thy displeasure.

Haue mercy vpon me, O Lord: for I am weake, O Lorde heale me, for my bones are vexed.

My soule is also sore troubled: but Lorde howe long wilte thou punishe me?

Turne thee, O Lorde, and delyuer my soule: oh saue me for thy mercies sake.

For in death no man remembreth thee: and who wil geue thee thankes in the pitte?

I am wearye of my gronyng, euery night washe I my bedde: and water my couche with my teares.

My beautie is gone for verye trouble: and worne awaye because of all my enemies.

Awaye fro me all ye that worke vanitie: for the Lorde hath hearde the voyce of my wepyng.

The Lorde hath hearde my peticyon: the Lorde wyll receyue my prayer.

All myne enemyes shall bee confounded and sore vexed: they shalbe turned backe, and put to shame sodeynly.

Domine deus meus. Psalm. vii.

O Lord

O Lorde my God, in thee haue I put my trust: saue me from all them that persecute me, and delyuer me.

Lest he deuoure my soule lyke a Lion, and teare it in pieces: whyle there is none to helpe.

Oh Lorde my God, yf I haue done any suche thyng: or yf there be any wickednes in my handes.

Yf I haue rewarded euyll vnto hym that dealte frendlye with me: yea, I haue delyuered hym, that without anye cause, is myne enemye.

Then let myne enemie persecute my soule, and take me: yea, let hym treade my lyfe downe vpon the earthe, and laye myne honour in the duste.

Stande vp O Lorde in thy wrath, and lyfte vp thy selfe: because of the indignacions of myne enemies, aryse vp for me in the iudgement that thou hast commaunded.

And so shall the congregacion of the people come about thee: for theyr sakes therefore, lyft vp thy selfe agayne.

The Lord shall iudge the people, geue sentence with me, O Lord: accordyng to my righteousnesse, and accordyng to the innocencie that is in me.

Oh let the wickednesse of the vngodly come to an ende: but guyde thou the iuste.

For the righteous god: trieth the very heartes and reines.

My helpe cometh of God: which preserueth them that are true of heart.

God is a righteous iudge (strong and paciente:) and God is prouoked euery daye.

Yf a man will not turne, he will wheat his sweorde: he hath bent hys bowe, and made it ready.

He hath prepared for him the instrumentes of deathe: he ordeyneth his arrowes agaynst the persecutours.

Beholde, he trauayleth with mischiefe: he hathe conceyued sorow, and brought foorth vngodlynes.

He hath grauen and digged vp a pytte: and is fallen hym selfe into the destruccion that he made for other.

For hys trauayle shall come vpon hys owne head: and hys wickednesse shall fall vpon his owne pate.

I wyll geue thankes vnto the Lorde accordyng to hys ryghteousnesse: and wyll prayse the name of the Lorde the moste hyghest.

Domine dominus noster. Psalm. viii.

O Lorde oure gouernour, how excellent is thy name in all the worlde: thou that haste sette thy glorye aboue the heauens.

Oute of the mouth of very babes and suckelynges haste thou ordeyned strength because of thyne enemyes: that thou mightest styll the enemie and the auenger.

For I wyll consydre thy heauens, euen the worke of thy fyngers: the Moone and the sterres whyche thou hast ordeyned.

What is man that thou arte mindefull of hym: and the sonne of man, that thou vysitest hym:

Thou madest hym lower then the Aungels: to crowne hym with glory and worship.

Thou makest hym to haue dominion of the workes of thy handes: and thou hast put all thinges in subiection vnder hys feete.

All shepe and oxen: yea, and the beastes of the fielde.

The foules of the ayre, and the fishe of the sea: and whatsoeuer walketh thorow the pathes of the seas.

O Lorde oure gouernour: howe excellente is thy name in all the worlde.

Confitebor tibi. Psalm. ix.

Morning prayer

I Wyll geue thankes vnto thee, O LORD, with my whole hearte: I wyll speake of all thy marueylous workes.

I wyll be gladde, and reioyce in thee: yea, my songes wil I make of thy name, O thou most hyest.

Whyle myne enemies are driuen backe: they shall fall, and perysche at thy presence.

For thou haste mainteyned my right and my cause: thou arte sette in the throne that iudgest ryghte.

Thou haste rebuked the heathen, and destroyed the vngodly: thou haste put out theyr name for euer and euer.

O thou

O thou enemye, destruccions are come to a perpetuall ende: euen as the cyties whiche thou haste destroyed, theyr memoriall is perished with them.

But the Lorde shall endure for euer: he hathe also prepared hys seate for iudgement.

For he shall iudge the worlde in righteousnesse: and minister true iudgement vnto the people.

The Lorde also wyll bee a defence for the oppressed: euen a refuge in due tyme of trouble.

And they that knowe thy name, wyll putte theyr truste in thee: for thou Lorde haste neuer fayled them that seeke thee.

O prayse the Lorde, whyche dwelleth in Sion: shewe the people of his doynges.

For when he maketh inquisicion for bloud, he remembreth them: and forgeatteth not the complaynt of the poore.

Haue mercye vpon me (O Lorde:) consydre the trouble whiche I suffre of them that hate me, thou that lyftest me vp from the gates of death.

That I maye shewe all thy prayses within the portes of the daughter of Syon: I wyll reioyce in thy saluacyon.

The Heathen are sunken downe in the pytte that they made: in the same nette whiche they hydde priuely, is theyr owne foote taken.

The Lorde is knowen to execute iudgement: the vngodly is trapped in the worke of hys owne handes.

The wicked shalbe turned vnto hell: and all the people that forgeat God.

For the poore shall not bee alwaye forgotten: the patyent abiding of the meke, shall not perishe for euer.

Up Lorde and let not man haue the vpper hand: let the Heathen be iudged in thy syghte.

Putte them in feare (O Lorde:) that the Heathen maye knowe them selues to bee but men.

Vtquid domine. Psalm. x.

Why

WHy standest thou so farre of,(O Lorde:)and hydest thy face in the nedefull tyme of trouble?

The vngodly for his owne luste doeth persecute the poore:let them be taken in the craftye wilines that they haue ymagined.

For the vngodly hathe made boaste of his owne heartes desyre: and speaketh good of the couetouse (whom God abhorreth.)

The vngodlye is so proude,that he careth not for God: neyther is God in all hys thoughtes.

Hys wayes are alwaye greuouse, thy iudgementes are farre aboue out of hys syghte: and therefore defyeth he all hys enemyes.

For he hath sayd in his heart:tushe,I shall neuer be cast downe,there shall no harme happen vnto me.

His mouthe is full of cursyng, and discepte and fraude: vnder his tongue is vngodlines and vanitie.

He sitteth lurkyng in the theuishe corners of the stretes: and pruely in his lurkyng dennes dothe he murther the innorent,hys eyes are sette agaynst the poore.

For he lyeth wayting secretelye: euen as a Lion lurketh he in hys denne,that he maye rauishe the poore.

He doeth rauishe the poore:when he geatteth him into his nette.

He falleth downe and humbleth hym selfe: that the congregacyon of the poore maye fall into the hande of hys captaynes.

He hathe sayde in hys hearte:tushe,God hathe forgotten, he hydeth awaye his face, and he wyll neuer see it.

Aryse(O Lord God)and lyft vp thyne hand:forgeat not the poore.

Wherefore shoulde the wicked blaspheme God: whyle he doeth say in hys hearte,tushe, thou God carest not for it.

Surely thou haste seen it: for thou beholdeste vngodlynesse,and wrong.

That thou mayest take the matter into thy hande: the poore committeth himselfe vnto thee, for thou arte the helper of

per of the frendleſſe.

Breake thou the power of the vngodlye and malicyous: take awaye his vngodlynes, and thou ſhalt fynde none.

The Lorde is kyng for euer and euer: and the Heathen are periſhed out of the lande.

Lord, thou haſte hearde the deſyre of the poore: thou preparest theyr heart, and thyne eare harkened thereto.

To helpe the fatherleſſe and poore vnto theyr ryghte: that the manne of the earthe bee no more exalted agaynſte them.

In domino confido. Pſalm. xi.

IN the Lorde putte I my truſte: howe ſaye ye then to my ſoule, that ſhe ſhoulde flye as a byrde vnto the hyll.

For loe, the vngodly bende theyr bowe: and make readye theyr arrowes within the quyuer, that they maye prieuelye ſhoote at them, whiche are true of heart.

For the foundacions wyll be caſte downe: and what hath the righteous done?

The Lorde is in hys holy Temple: the Lordes ſeate is in heauen.

His eyes conſydre the poore: and his eye liddes tryeth the chyldren of men.

The LORDE alloweth the ryghteous: but the vngodly and hym that delighteth in wickedneſſe, dooeth hys ſoule abhorre.

Upon the vngodlye he ſhall rayne ſnares, fyre and brimſtone, ſtorme and tempeſte: thys ſhalbee theyr portyon to drynke.

For the righteous Lorde loueth righteouſnes: hys countenaunce wyll beholde the thyng that is iuſte.

Saluum me fac domine. Pſalm. xii.

HElpe (me) Lorde, for there is not one godly manne leſte: for the faythfull are miniſhed from among the

Euening prayer.

chyldren

chyldren of men.

They talke of vanitie, euerye one with hys neyghboure: they doe but flatter with theyr lippes, and dissemble in theyr double hearte.

The Lorde shall roote out all disceytfull lippes: and the tongue that speaketh proude thynges.

Whyche haue sayde: with oure tongue wyll we preuayle, we are they that ought to speake, who is Lord ouer vs?

Nowe for the comfortelesse troubles sake of the nedye: & because of the depe sighing of the poore.

I wyll vp (sayeth the Lorde:) and will helpe euerye one from hym that swelleth agaynste hym, and wyll sette them at reste.

The wordes of the Lorde are pure wordes: euen as the siluer, whych from earth is tryed and purifyed seuen times in the fyre.

Thou shalte kepe them (O Lorde:) thou shalte preserue hym from thys generacyon for euer.

The vngodlye walke on euery syde, when they are exalted: the chyldren of men are put to rebuke.

Vsquequo domine. Psalm.xiii.

HOwe long wylt thou forgeat me O Lorde, for euer: how long wilt thou hyde thy face from me?

Howe long shall I seeke counsayle in my soule, and bee so vexed in my hearte: howe long shall myne enemyes triumphe ouer me?

Consydre and heare me, O Lorde my God: lighten myne eyes, that I slepe not in death.

Leste myne enemie saye, I haue preuayled agaynste him: for yf I bee caste downe, they that trouble me wyll reioyce at it.

But my truste is in thy mercye: and my hearte is ioyeful in thy saluacion.

I wyll syng of the Lord, because he hath delte so louingly with me: (yea, I wyll prayse the name of the Lorde the moste hyghe ste.)

Dixit

Dixit insipiens. psal.xiiii.

THe foole hath sayd in hys heart: there is no God.
They are corrupte, and become abhominable in their doinges: there is not one that doeth good (no not one.)

The Lord loked down from heauen vpon the chyldren of men: to see if there were any that woulde vnderstande, and seke after God.

But they are al gone out of the way, they are altogether become abhominable: there is none that doeth good, no not one.

Their throte is an open sepulchre, with their tongues they haue deceiued: the poison of aspes is vnder their lippes.

Their mouth is ful of cursyng and bitternesse: their feete are swyfte to shedde bloude.

Destruccion and vnhappinesse is in their wayes: and the way of peace haue they not knowen, there is no feare of god before their eyes.

Haue they no knowledge that they are all such workers of mischiefe: eating vp my people as it were bread.

And call not vpon the Lorde: there were they brought in great feare (euen where no feare was) for God is in the generacion of the righteous.

As for you, ye haue made a mocke at the counsayle of the poore: because he putteth hys trust in the Lorde.

Who shall geue saluacion vnto Israel out of Sion? whē the Lord turneth the captiuitie of his people, then shal Iacob reioyce, and Israel shalbe glad.

Domine quis habitabit. psal.xv.

LOrde who shall dwel in thy tabernacle: who shal rest vpon thy holy hyll. Morning prayer.

Euen he that leadeth an vncorrupte life: and doeth the thing which is ryght, and speaketh the trueth from hys hearte.

He that hath vsed no deceite in hys tongue: nor done euill to hys neyghbours, and hath not slaundered hys neyghbours.

He that

He that setteth not by hymselfe, but is lowlye in hys owne eyes: and maketh much of them that feare the Lorde.

He that sweareth vnto his neighboure and dysapoynteth hym not: though it were to his own hinderaunce.

He that hath not geuen his money vpon vsury: nor taket rewarde against the innocent.

Whoso doth these thynges shall neuer fall.

Conserua me domine. psal.xvi.

PReserue me, O god: for in thee haue I put my trust.

O my soule, thou hast said vnto the Lord: thou art my god, my goodes are nothing vnto thee.

All my delight are vpon the Saintes that are in the earth: and vpon suche as excell in vertue.

But they that runne after another God: shal haue great trouble.

Their drinke offeringes of bloud will not I offer: neyther make mention of their names within my lyppes.

The lord himselfe is the porcion of mine enheritaunce and of my cup: thou shalt mayntayne my lot.

The lot is fallen vnto me in a fayre grounde: yea, I haue a goodly heritage.

I will thanke the Lord for geuing me warning: my reines also chasten me in the night season.

I haue set god alwayes before me: for he is on my right hand, therfore I shall not fall.

Wherefore my heart was glad, and my glory reioyced: my flesshe also shall rest in hope.

For why: thou shalte not leaue my soule in hell: neyther shalt thou suffre thy holy one to see corrupcion.

Thou shalt shewe me the path of life: in thy presence is the fulnes of ioye, and at thy right hande there is pleasure for euermore.

Exaudi domine iusticiam. psal.xvii.

HEare the right, O lord, consider my complaint: and hearken vnto my prayer that goeth not out of fained lyppes.

Let my

Let my sentence come forth from thy presence: and let thyne eyes loke vpon the thyng that is equall.

Thou hast proued and visited myne hearte in the nyghte season, thou hast tried me, and shal finde no wickednes in me: for I am vtterlye purposed that my mouth shall not offende.

Because of mennes workes that are done agaynste the wordes of thy lyppes: I haue kepte me from the wayes of the destroyer.

O hold thou vp my goynges in thy pathes, that my fotesteppes slyp not.

I haue called vpon thee, O god, for thou shalte heare me: incline thine eare to me, and hearken vnto my wordes.

Shewe thy maruellous louing kindnes, thou that art the sauioure of them that trust in thee: from suche as resiste thy ryght hande.

Kepe me as the apple of an eye: hide me vnder the shadow of thy wynges.

From the vngodly that trouble me: myne enemies compasse me rounde aboute, to take awaye my soule.

They are inclosed in their owne fatte; and their mouth speaketh proude thynges.

They lye waiting in our way on euery side: turning their eyes down to the grounde.

Like as a lion that is gredy of his pray: and as it were a Lions whelpe lurkyng in secrete places.

Up Lord, disapoint him and cast hym down: delyuer my soule from the vngodly, which is a sworde of thyne.

From the men of thy hand, O Lord, from the men I saye, and from the euill worlde: whiche haue their portion in this lyfe, whose bellyes thou fyllest with thy hydde treasure.

They haue children at their desyre: and leaue the reste of their substaunce for their babes.

But as for me, I wyll beholde thy presence in righteousnes: and when I awake vp after thy lykenes, I shal be satisfied with it.

Euening prayer.

Diligam te domine. .psal.xviii.

I Wil loue thee, O Lord, my strength, the Lord is my stony rocke and my defence, my sauioure, my God, and my might, in whom I wil trust: my buckeler, the horne also of my saluation, and my refuge.

I wil call vpon the Lord which is worthy to be prayed: so shall I be safe fro myne enemyes.

The sorowes of death compassed me: and the ouerflowinges of vngodlynes made me afrayde.

The paines of hell came about me: the snares of death ouertoke me.

In my trouble wil I cal vpon the Lord: and complayne vnto my God.

So shall he heare my voyce out of hys (holy) temple: and my complaint that come before hym, it shall entre euen into hys eares.

The earth trembled and quaked: the very foundacyons also of the hilles shoke and were remoued, because he was wroth.

There went a smoke oute of his presence: & a consuming fyre out of hys mouth, so that coles were kindled at it.

He bowed the heauens also and came downe: and it was darke vnder hys feete.

He roade vpon the Cherubins and dyd flye: he came flying vpon the winges of the wynde.

He made darkenes his secrete place: his pauilion rounde about hym, with darke water and thicke cloudes to couer hym.

At the brightnesse of hys presence, hys cloudes remoued: hayle stones, and coles of fyre.

The Lorde also thundred oute of heauen: and the highest gaue hys thunder, hayle stones and coles of fyre.

He sent out hys arowes and scattered them: he cast forth lightenynges, and destroyed them.

The springes of waters were seen: and the foundacyons of the rounde worlde were discouered at thy chydyng, O Lorde, at the blastyng of the breath of thy displeasure.

He shall

He shall sende down from the high to fetche me: and shall take me out of many waters.

He shall deliuer me from my strongest enemye, and from them which hate me: for they are to mightie for me.

They preuented me in the daye of my trouble: but the lord was my vpholder.

He broughte me foorth also into a place of libertye: he brought me forth, euen because he had a fauoure vnto me.

The Lord shal rewarde me after my righteous dealyng: accordyng to ỹ clennes of my hãdes, shal he recompence me.

Because I haue kepte the wayes of the Lorde: and haue not forsaken my god as the wycked doeth.

For I haue an eye vnto all hys lawes: and wil not caste out hys commaundementes from me.

I was also vncorrupte before hym: and eschewed myne owne wyckednesse.

Therfore shall the Lord rewarde me after my righteous dealyng: and accordyng vnto the clennesse of my handes in hys eye syghte.

With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

With the cleane, thou shalt be cleane: and with ỹ froward thou shalt learne frowardnes.

For thou shalte saue the people that are in aduersitie, and shalt bryng down the high lokes of the proude.

Thou also shalt lyght my Candle: the lorde my god shall make my darkenes to be lyght.

For in thee I shall discomforte an hoste of men: and wyth the helpe of my god, I shall leape ouer the wall.

The way of god is an vndefiled way, the word of the lord also is tried in the fier: he is the defender of al them that put their trust in hym.

For who is god but the Lord: or who hath any strength, except our God.

It is God that gyrdeth me wyth strength of warre: and maketh my waye perfect.

He maketh my fete like hartes fete: & setteth me vp on high

He teacheth my handes to fighte:and mine armes shall breake euen a bowe of stele.

Thou hast geuen me the defence of thy saluacion:thy right hande also shall holde me vp,and thy louing correccion shal make me great.

Thou shalt make roume inough vnder me for to goe:that my fote steppes shall not slyde.

I will folowe vpon myne enemyes and ouertake them: neyther wyl I turne agayne,tyl I haue destroyed them.

I wil smite them,that they shall not be hable to stande: but fall vnder my feete.

Thou hast girded me with strength vnto the battail:thou shalt throwe downe myne enemyes vnder me.

Thou hast made mine enemies also to turne their backes vpon me:and I shal destroye them that hate me.

They shall crye,but there shal be none to helpe them:yea, euen vnto the Lord shal they crye,but he shal not heare thē.

I wil beate them as small as the dust before the wynde: I wyll cast them out,as the claye in the stretes.

Thou shalt deliuer me from the striuinges of the people: and thou shalt make me the head of the heathen.

A people whom I haue not knowen:shall serue me.

Assone as they heare of me,they shall obeye me:but the straunge children shall dissemble with me.

The straunge children shal faile:and be afraid out of their prisons.

The Lorde lyueth: and blessed bee my strong helper,and praysed be the God of my saluacion.

Euen the god which seeth that I be auenged:& subdueth the people vnto me.

It is he that deliuereth me from my(cruell)enemyes,and setteth me vp aboue mine aduersaryes:thou shalt rydde me from the wycked man.

For this cause I wil geue thankes vnto thee,O lorde, emong the Gentiles:and syng prayses vnto thy name.

Great prosperitie geueth he vnto his king:and sheweth louing kindnes vnto Dauid his annointed,and vnto his sede

for

for euermore.

Celi enarrant gloriam dei. psal.xix.

THe heauens declare the glorye of God:and the fyr- Morning
mament sheweth his handy worke. prayer.

One day telleth another:and one night certifyeth another.

There is neither speche nor language:but theyr voyces are heard among them.

Theyr sounde is gone oute into all landes:and theyr woordes into the endes of the worlde.

In them hath he set a tabernacle for the sunne:which cometh furth as a bridegrome out of hys chaumbre, and reioyseth as a Gyant to runne hys course.

It goeth furth from the vttermost part of the heauen, & runneth about vnto the ende of it agayne:and there is nothing hid from the heate therof.

The lawe of the Lord is an vndefyled lawe, conuerting the soule:the testimonie of the lord is sure, and geueth wisdome vnto the simple.

The statutes of the lord are right, and reioyce the heart: the commaundement of the lorde is pure, and geueth lyght vnto the eyes.

The feare of the Lord is cleane, and endureth for euer:the iudgemētes of the lord are true, and righteous altogether.

More to be desyred are they then golde, yea then muche fyne golde:sweter also then hony and the hony combe.

Moreouer, by them is thy seruant taught:and in keping of them there is great reward.

Who can tell how oft he offendeth? O clense thou me from my secrete faultes.

Kepe thy seruaunt also from presumpteous synnes, lest they geat the dominion ouer me:so shal I be vndefiled, and innocent from the great offence.

Let the woordes of my mouth, and the meditacion of my heart:be(alway)acceptable in thy sight.

O lord:my strength and my redemer.

Exaudiat te dominus. psal.xx.

THe Lord heare thee in the day of trouble: the name of the God of Jacob defend thee.

Send thee helpe from the sanctuary: and strength thee out of Syon.

Remembre all thy offerynges: and accepte thy brente sacrifice.

Graunt thee thy heartes desyre: and fulfyll al thy mind.

We wil reioyce in thy saluacion, & tryumphe in the name of the Lord our God: the Lord perfourme al thy petitions.

Now know I that the lord helpeth hys annoynted, and wil heare him from his holy heauē. Euen with the wholesome strength of his right hand.

Some put theyr trust in charets, and some in horses: but we wil remembre the name of the Lorde our God.

They are brought downe and fallen: but we are risen, and stand vpright.

Saue Lorde, and heare vs, O kyng of heauen: when we call (vpon thee.)

Domine in virtute tua. psal. xxi.

THe king shal reioyce in thy strength O Lord: exceading glad shall he be of thy saluacion.

Thou hast geuen him his heartes desyre: and hast not denyed him the request of his lippes.

For thou shalt preuent him with the blessinges of goodnes: and shalt set a crowne of pure golde vpon his head.

He asked lyfe of the, and thou gauest him a long lyfe: euen for euer and euer.

His honour is great in thy saluaciō: glory & great worshyp shalt thou lay vpon him.

For thou shalt geue him euerlastyng felicitie: and make hym glad with the ioye of thy countenaunce.

And why: becausse the king putteth his trust in the lord: and in the mercy of the most hyest, he shall not miscary.

All thine enemies shall feele thy hande: thy ryght hande shall fynd out them that hate thee.

Thou shalt make them like a fyerye ouen in tyme of thy wrath: the lord shal destroy them in his displeasure, and the fyre

fire shall consume them.

Their fruite shalt thou roote oute of the earth: and theyr sede from emong the childzen of men.

For they intended mischiefe agaynst thee: and imagyned such a deuise, as they are not hable to perfourme.

Therfore shalt thou put them to flight: and ỳ stringes of thy bowe shalte thou make ready agaynst the face of them.

Be thou exalted Lord, in thy own strength: so wyl we sing and prayse thy power.

Deus deus meus. psal. xxii.

My god, my god (loke vpō me:) why hast thou forsakē me, and arte so farre from my health, and from the wordes of my complaynt? Euenig prayer.

O my god, I crye in the daye tyme, but thou hearest not: and in the night season also I take no rest.

And thou continuest holy: O thou worshippe of Israel.

Our fathers hoped in thee, they trusted in thee: and thou diddest delyuer them.

They called vpon thee, and were holpen: they putte theyr trust in thee, and were not confounded.

But as for me, I am a worme and no man: a very scorne of men, and the outcast of the people.

All they that see me, laughe me to scorne: they shote oute their lyppes, and shake the head, saying.

He trusted in god that he would deliuer hym: let hym delyuer hym, if he wyl haue hym.

But thou art he that toke me out of my mothers wombe: thou waste my hope when I hanged yet vpon my mothers brestes.

I haue been left vnto thee euer sence I was borne: thou art my god euen from my mothers wombe.

O goe not from me, for trouble is hard at hand: and there is none to helpe me.

Many oxen are come about me: fat bulles of Basan close me in on euery syde.

They gape vpon me with their mouthes: as it were a raumpyng and roaryng lyon.

I am powred out lyke water, and all my bones are oute of ioynte: my heart also in the middes of my body, is euen lyke melting wax.

My strength is dryed vp like a potsherde and my tongue cleueth to my gummes: and thou shalte bryng me into the dust of death.

For (many) dogges are come about me: and the counsel of the wycked layeth siege agaynst me.

They pearced my handes and my fete: I may tell all my bones, they stande staryng and lokyng vpon me.

They part my garmentes emong them: and caste lottes vpon my vesture.

But be not thou farre from me O Lorde: thou art my succour, hast thee to helpe me.

Delyuer my soule from the sworde: my dearling from the power of the dogge.

Saue me from the Lions mouth: thou hast heard me also from emong the hornes of the Unicornes.

I wil declare thy name vnto my brethren: in the middes of the congregacion wyll I prayse thee.

O prayse the lord ye that feare him: magnifye him al ye of the sede of Jacob, and feare hym all ye sede of Israel.

For he hath not despysed nor abhorred the lowe estate of the poore: he hath not hyd hys face from him, but when he called vnto hym, he heard hym.

My praise is of thee in the great congregacion: my vowes wyll I performe in the syght of them that feare hym.

The poore shall eate and be satisfied: they that seke after the lord shall prayse hym, your heart shall lyue for euer.

All the endes of the world shal remember themselues, and be turned vnto the lord: and al the kinredes of the nacyons shal worshipe before hym.

For the kingdome is the Lordes: and he is the gouernoure among the people.

All such as be fat vpon earth: haue eaten and worshipped.

All they that goe down into the dust, shal knele before him: and no man hath quickened hys own soule.

My

My ſede ſhal ſerue him: they ſhalbe counted vnto the lorde for a generacion.

They ſhal come, and the heauens ſhal declare hys righteouſnes: vnto a people that ſhalbe borne whom the lord hath made.

Dominus regit me. pſal.xxiii.

THe Lord is my ſhepeheарde: therefore can I lacke nothing.

He ſhall fede me in a grene paſture: and leade me furth beſide the waters of comfort.

He ſhall conuert my ſoule: and bring me furth in ỳ pathes of righteouſnes for his names ſake.

Yea, though I walke through the valey of the ſhadow of death: I wil feare no euil, for thou art with me, thy rod and thy ſtaffe comfort me.

Thou ſhalt prepare a table before me, againſt them that trouble me: thou haſt annointed my head with Oile, and my cup ſhalbe full.

But (thy) louing kindnes and mercy ſhal folow me al the daies of my life: & I wil dwel in the houſe of ỳ lord for euer.

Domini eſt terra. pſal.xxiiii.

THe earth is the lordes, and al that therein is: the compaſſe of the world, and they that dwel therein. Morning prayer.

For he hath founded it vpon the Seas: and prepared it vpon the floudes.

Who ſhall aſcende into the hil of the lord? or who ſhall ryſe vp in hys holy place?

Euen he that hath cleane handes, and a pure hearte: and that hath not lift vp his minde vnto vanitie, nor ſworne to deceiue his neighboure.

He ſhal receiue the bleſſyng from the lord: and ryghteouſnes from the God of hys ſaluacion.

This is the generacion of thē that ſeke him: euen of them that ſeke thy face O Jacob.

Lift vp your heades, O ye gates: and be ye lift vp ye euerlaſtyng doores, and the king of glory ſhall come in.

Who is the king of glory? it is the lord ſtrong and mightie,

euen the Lorde, mightie in battayl.

Lifte vp your heades (O ye gates:) and be ye lyfte vp ye euerlastyng dores, and the kyng of glory shall come in.

Who is the kyng of glory: euen the Lorde of hostes, he is the kyng of glory.

Ad te domine. pfal. xxv.

UNto thee (O Lord) wil I lift vp my soule, my God, I haue put my trust in thee: O let me not be cõfounded, neyther let myne enemyes triumphe ouer me.

For al they that hope in thee shal not be ashamed: but such as transgresse without a cause, shalbe put to confusyon.

Shewe me thy waies, O lord: and teache me thy pathes.

Leade me furth in thy trueth, and learne me, for thou art the god of my saluacion: in thee hath been my hope al the day long.

Cal to remembraunce (O Lord) thy tender mercyes: and thy louing kindnes, which hath been euer of olde.

Oh remember not the synnes and offences of my youth: but accordyng to thy mercy thinke thou vpon me (O Lorde) for thy goodnesse.

Gracious and righteous is the lord: therfore wil he teache synners in the waye.

Them that be meke shal he guide in iudgement: and such as be gentle, them shall he learne hys waye.

Al the pathes of the Lord are mercy and trueth: vnto such as kepe hys couenaunt and his testimonies.

For thy names sake, O Lord: be merciful vnto my sinne, for it is great.

What man is he that feareth the lord, him shal he teache in the way that he shall chose.

Hys soule shal dwel at ease: and hys seede shall enherite the lande.

The secretes of the Lord are among them that feare him: and he wyll shewe them hys couenaunt.

Mine iyes are euer lokyng vnto the lord: for he shal plucke my fete out of the nette.

Turne thee vnto me, and haue mercy vpon me: for I am desolate

desolate and in misery.

The sorowes of my hearte are enlarged: O bring thou me out of my troubles.

Loke vpon mine aduersitie and misery: and forgeue me all my synne.

Consider mine enemies how many they are: & they beare a tyrannous hate agaynst me.

O kepe my soule and delyuer me: let me not be confounded for I haue put my trust in thee.

Let perfectnes and righteous dealing waite vpon me: for my hope hath been in thee.

Deliuer Israel, O God: out of al hys troubles.

Iudica me domine. Psal. xxvi.

BE thou my iudge (O lord) for I haue walked innocētly: my trust hath been also in the lord, therfore shall I not fall.

Examine me, O Lord: and proue me: trye out my reynes and my heart.

For thy louing kindnes is euer before mine eyes: and I wyll walke in thy trueth.

I haue not dwelt with vayne persones: neither wyll I haue felowship with the deceitfull.

I haue hated the congregacion of the wicked: and wyll not sit emong the vngodly.

I wil washe my handes in innocencie, O Lord: and so wyll I goe to thyne altare.

That I may shewe the voyce of thankesgeuing: and tell of al thy wonderous workes.

Lorde, I haue loued the habitacion of thy house: and the place where thine honor dwelleth.

O shut not vp my soule with the sinners: nor my life with the bloud thyrstie.

In whose handes is wickednes: and their right handes are full of giftes.

But as for me, I will walke innocentlye: O deliuer me, and be mercifull vnto me.

My foote standeth right: I wyll prayse the Lorde in the congre-

congregacions.

Dominus illuminacio. psal.xxvii.

Euening prayer. THe lord is my light and my saluacio, whom then shal I feare: the lorde is the strength of my lyfe, of whom then shal I be afrayde.

When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesche: they stombled and fell.

Thoughe an host of men were layed against me, yet shall not my heart be afrayd: and though there rose vp warre agaynst me, yet will I put my trust in hym.

One thing haue I desyred of the Lord, whiche I wyll require: euen that I may dwel in the house of the Lord al the dayes of my lyfe, to beholde the fayre bewty of the lord, and to visite his temple.

For in the tyme of trouble he shall hyde me in his Tabernacle: yea in the secret place of his dwelling shal he hide me, and set me vp vpon a rocke of stone.

And nowe shall he lyft vp my head: aboue myne enemyes rounde about me.

Therfore will I offre in his dwellyng an oblacyon with great gladnes: I wil sing and speake prayses vnto the lord.

Hearken vnto my voyce, O lorde, when I crye vnto thee: haue mercy vpon me, and heare me.

My hearte hath talked of thee, seke ye my face: thy face lorde wyll I seke.

O hyde not thou thy face fro me: nor cast thy seruaunte away in displeasure.

Thou hast been my succour: leaue me not, neither forsake me, O God of my saluacion.

When my father and my mother forsake me: the lord taketh me vp.

Teache me thy way, O lord: and leade me the ryght way, because of mine enemyes.

Deliuer me not ouer into the wil of mine aduersaryes: for there are false witnesses risen vp againste me, and suche as speake wrong.

I should vtterly haue faynted: but that I beeleue verely to see

to see the goodnes of the lord, in the lande of the liuing.

O tary thou the lordes laysure: be strong and he shal comfort thine heart, and put thou thy trust in the Lorde.

Ad te domine clamabo. psal.xxviii.

UNto thee will I crye, O lord my strength: thinke no scorne of me, lest if thou make thee as thoughe thou hearest not, I become like them that goe downe into the pytte.

Heare the voyce of my humble peticions when I crye vnto thee: when I hold vp my handes towarde the mercye seate of thy holy Temple.

O plucke me not awaye (neyther destroy me) with the vngodly and wycked doers: whyche speake frendlye to theyr neighbours, but imagine mischiefe in their heartes.

Reward them accordyng to their dedes: and accordyng to the wickednes of their owne inuencions.

Recompence them after the worke of their handes: paye them that they haue deserued.

For they regarde not in their mind the workes of the lord, nor the operatiō of his handes: therfore shal he breake them downe, and not build them vp.

Praised be the lord: for he hath heard the voice of my humble peticions.

The Lorde is my strength and my shield, my hearte hath trusted in hym: and I am holpē, therfore my heart daunceth for ioye, and in my song will I prayse hym.

The lord is their strength: and he is the wholesome defence of hys annoynted.

O saue thy people, and geue thy blessyng vnto thine enheritaunce: fede them and set them vp for euer.

Afferte domino. psal.xxix.

BRing vnto the Lorde, O ye mightye (bring young Rammes vnto the Lorde:) ascribe vnto the Lorde worshyp and strength.

Geue the lord the honour due vnto hys name: worshyp the lord with holy worshyp.

It is the Lorde that commaundeth the waters: it is the glorious

glorious God that maketh the thunder.

It is the Lorde that ruleth the sea, the voyce of the lorde is mightye in operacion: the voyce of the Lorde is a glorious voyce.

The voice of the Lorde breaketh the Cedre trees: yea, the lord breaketh the Cedres of Libanus

He made them also to skip lyke a calfe: Libanus also and Syrion like a young vnicorne.

The voyce of the Lorde deuydeth the flames of fyre: the voice of the lorde shaketh the wyldernesse, yea the lorde shaketh the wyldernes of Cades.

The voice of the lord maketh the Hindes to bryng furth young, and discouereth the thicke bushes: in hys Temple doeth euery man speake of his honour.

The lord sitteth aboue the water flood: and the lorde remayneth a kyng forever.

The lord shal geue strength vnto hys people: the lord shal geue his people the blessyng of peace.

Exaltabo te domine. psal. xxx.

Morning prayer.

I Wil magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumphe ouer me.

O lord my god, I cryed vnto thee: and thou haste healed me.

Thou Lord hast brought my soule out of hell: thou hast kept my lyfe from them that goe down to the pyt.

Sing prayses vnto the lord (O ye Sainctes of hys:) and geue thankes vnto him, for a remembraunce of his holynesse.

For his wrath endureth but ỳ twinkling of an eye, and in hys pleasure is lyfe: heauines may endure for a nighte, but ioy cometh in the morning.

And in my prosperitie I sayd, I shal neuer be remoued: thou lorde of thy goodnes hadst made my hyll so strong.

Thou didst turne thy face (fro me:) and I was troubled. Then cryed I vnto thee O lorde: and gat me vnto my lorde ryght humbly.

What profite is there in my bloud: when I goe down to to the pyte

Shall

Shall the dust geue thankes vnto thee: or shal it declare thy trueth?

Heare, O Lord, and haue mercy vpon me: Lorde be thou my helper.

Thou hast turned my heauines to ioye: thou hast putte of my sackecloth, and gyrded me with gladnes.

Therfore shal euery good man sing of thy praise without ceasing: O my God, I wil geue thankes vnto the for euer.

In te domine speraui. psal.xxxi.

IN thee O lord haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnes.

Bowe downe thine eare to me: make hast to deliuer me.

And be thou my strong rocke, and house of defence: that thou mayest saue me.

For thou art my strong rocke and my castel: be thou also my gyde, and leade me for thy names sake.

Drawe me out of the nette, that they haue layd priuely for me: for thou art my strength.

Into thy handes I commende my spirite: for thou hast redemed me O Lord, thou God of trueth.

I haue hated them that holde of superstitious vanities: and my trust hath been in the Lorde.

I wilbe glad and reioice in thy mercy: for thou hast considered my trouble, and hast knowē my soule in aduersitie.

Thou hast not shutte me vp into the hand of the enemy: but hast set my fete in a large rowme.

Haue mercy vpon me, O lord, for I am in trouble: & mine ye is consumed for veri heauines, euē my soule & my body.

For my life is waxen olde with heauines: and my yeres with mourning.

My strength falleth me because of mine iniquitie: and my bones are corrupt.

I became a reproche among al mine enemies, but specially emong my neighbours: and they of mine acquaintaunce were afrayde of me, and they that did see me without, conueyed themselues from me.

I am

I am cleane forgotten,as a dead man out of mind:I am become like a broken vessell.

For I haue heard the blasphemy of the multitude:and feare is on euery side,while they conspire together against me,and take their counsell to take away my life.

But my hope hath been in thee, O Lorde:I haue sayde thou art my God.

My tyme is in thy hande, deliuer me from the hande of myne enemies:and from them that persecute me.

Shew thy seruaunt the light of thy countenaunce:and saue me for thy mercies sake.

Let me not be confounded, O lorde,for I haue called vpon thee:let the vngodly be put to confusion, and be put to silence in the graue.

Let the lying lippes be putte to silence:whiche cruellye, disdaynfully,& dispitefully,speake agaynst the ryghteous.

O how plentifull is thy goodnes which thou hast layde vp for them that feare thee:and that thou hast prepared for thē that put their trust in thee,euen before ỳ sonnes of mē.

Thou shalt hide them priuely by thyne owne presence, from the prouoking of al men:thou shalt kepe them secretly in thy tabernacle from the stryfe of tongues.

Thankes be to the lord:for he hath shewed me marueilous great kindnes in a strong citie.

And when I made hast,I said:I am cast out of the sight of thine yes.

Neuertheless,thou hardest the voice of my prayer:when I cryed vnto thee.

O loue the lord,al ye his Sainctes:for the lorde preserueth them that are faithful,and plenteously rewardeth the proude doer.

Be strong,and he shall stablishe your heart:all ye that put your trust in the Lord.

Beati quorum. Psalm.xxxii.

Euenig prayer.

BLessed is he,whose vnrighteousnes is forgeuen:and whose sinne is couered.

Blessed is the man, vnto whom the lorde imputeth no

no synne:and in whose spirite there is no gyle.

For whyle I helde my tong,my bones consumed awaie, through my dayly complayning.

For thy hand is heauy vpon me day and nighte:and my moisture is lyke the drouth in the Sommer.

I wil knowledge my sinne vnto thee:and myne vnrygh-teousnesse haue I not hyd.

I sayd, I wyll confesse my sinnes vnto the lorde: and so thou forgauest the wyckednes of my sinne.

For this shall euery one that is godlye, make hys prayer vnto thee:in a tyme when thou mayest be founde, but in the great water fluddes they shall not come nighe hym.

Thou arte a place to hyde me in, thou shalte preserue me from trouble: thou shalte compasse me rounde aboute with songes of delyueraunce.

I wyll enforme thee,and teache thee in the way wherein thou shalt goe:and I wyll guyde thee with myne eye.

Be ye not lyke horse and mule, whyche haue no vnder-standing:whose mouthes must be holden with bitte and bri-dle,lest they fall vpon thee.

Great plagues remaine for the vngodly :but whoso put-teth his trust in ỹ lord,mercy embraceth him on euery syde.

Be glad,O ye righteous and reioyce in the Lord:and bee ioyfull all ye that are true of hearte.

Exultate iusti in domino. Psalm. xxxiii.

REioice in the lord,O ye righteous:for it becommeth well the iust to be thankefull.

Prayse the lorde with harpe:syng Psalmes vnto hym with the lute and instrument of ten strynges.

Syng vnto the Lorde a newe song: syng prayses iustlye (vnto hym)with a good corage.

For the worde of the Lord is true:and al his workes are faithfull.

He loueth righteousnes and iudgemente:the earthe is full of the goodnes of the lorde.

By the worde of the Lord were the heauens made:and al the hostes of them by the breath of hys mouth.

He

He gathereth the waters of the sea together as it were vpō an heape: and layeth vp the depe as in a treasure house.

Let all the earth feare the lorde: stand in awe of him al ye that dwell in the worlde.

For he spake, and it was done: he commaunded, and it stode faste.

The lord bryngeth the counsell of the heathen to naught: and maketh the deuises of the people to be of none effect (and casteth out the counsailes of princes.)

The counsayll of the Lorde shall indure for euer: and the thoughtes of hys hearte from generacion to generacion.

Blessed are the people whose god is the Lord Iehouah: & blessed are the folke that haue chosen hym to bee theyr inheritaunce.

The lorde loked downe from heauen, and behelde all the childzen of men: from the habitacion of his dwellyng, he cōsidereth all them that dwell in the earth.

He fashioned all the heartes of them: and vnderstandeth all theyr workes.

There is no king that can be saued by the multitude of an host: neither is any mightie man deliuered by much strēgth.

A horse is coumpted but a vayne thyng to saue a man: neither shall he deliuer any man by hys great strength.

Beholde, the eye of the lorde is vpon them that feare him: and vpon them that put theyr trust in his mercy.

To delyuer theyr soules from death: and to feede them in tyme of dearth.

Our soule hath patiently taried for the lord: for he is oure helpe, and our shielde.

For our heart shall reioyce in him: because we haue hoped in hys holy name.

Let thy mercifull kyndnesse (O lorde) be vpon vs: like as we haue put our trust in thee.

Benedicam dominum. Psalm. xxxiiii.

I Wyll alwaye geue thankes vnto the Lord: his praise shall euer be in my mouth.

My soule shal make her bost in ꝓ lord: ꝓ humble shal heare

heare therof and be glad.

O prayse the Lorde with me, and let vs magnifye hys name together.

I sought the Lorde, and he hearde me: yea, he deliuered me out of all my feare.

They had an eye vnto hym, and were lightened: and their faces were not ashamed.

Loe, the poore cryeth, and the Lorde heareth hym: yea, and saueth hym out of all his troubles.

The Aungel of the Lord tarieth round aboute them that feare hym: and deliuereth them.

O taste and see howe gracious the Lorde is: blessed is the man that trusteth in hym.

O feare the Lorde, ye that be hys sainctes: for they that feare hym, lacke nothing.

The lyons doe lacke, and suffre hunger: but they whyche seke the Lorde, shall want no maner of thyng that is good.

Come ye children, and hearken vnto me: I wyll teache you the feare of the Lorde.

What man is he that lusteth to lyue, and woulde fayne see good dayes: kepe thy tongue from euill, and thy lippes that they speake no guyle.

Eschewe euyll and doe good: seke peace and ensue it.

The eyes of the Lorde, are ouer the righteous: and hys eares are open vnto theyr prayers.

The countenaunce of the Lorde is againste them that doe euil: to roote out the remẽbraunce of them frõ of the earthe.

The righteous crye, and the Lord heareth them: and deliuereth them out of all theyr troubles.

The lorde is nygh vnto them that are of a contrite heart: and wyll saue suche as be of an humble spirite.

Great are the troubles of the righteous: but the Lord deliuereth hym out of all.

He kepeth all hys bones: so that not one of them is broken.

But misfortune shal slaye the vngodly: and they that hate the righteous, shalbe desolate.

The Lorde deliuereth the soules of hys seruauntes: and

all they that put theyr truste in hym, shall not bee destitute.

Iudica domine nocentes. Psalm.xxxv.

Morning prayer.

PLeade thou my cause O lorde, with them that striue with me: and fight thou against them that fighte a-gaynst me.

Lay hand vpon the shielde and buckeler: and stand vp to helpe me.

Bring furth the speare: and stoppe the way against them that persecute me: saye vnto my soule, I am thy saluacion.

Let them be confounded and put to shame that seke after my soule: let them be turned backe, and brought to confusiō, that ymagine mischiefe for me.

Let them be as the dust before the wynde: and the aungel of the Lorde scattering them.

Let their way be darke and slippery: and let the Aungell of the Lorde persecute them.

For they haue prieuely layde theyr nette to destroye me without a cause: yea, euen without a cause haue they made a pytte for my soule.

Let a sodaine destruccion come vpon him vnawares, and hys net that he hath layde priuely catch himself: that he may fall into hys owne mischiefe.

And my soule be ioyfull in the Lord: it shall reioyce in his saluacyon.

And my bones shall saye, Lorde, who is lyke vnto thee, whiche deliuerest the poore from hym ꝑ is to strong for hym: yea, the poze & him ꝑ is in misery, from him ꝑ spoyleth hym.

False witnes did rise vp: they laid to my charge thynges that I knowe not.

They rewarded me euill for good: to the great discoum-forte of my soule.

Neuertheless, when they wer sicke I put on sackeclothe, and humbled my soule with fasting: & my prayer shall turne into myne owne bosome.

I behaued my self, as though it had been my frend, or my brother: I went heuely, as one ꝑ mourneth for his mother.

But in myne aduersitie they reioyced & gathered them to-gether

gether: yea, the verye abiectes came together agaynste me vnawares, makyng mowes at me and ceassed not.

With the flatterers were busy mockers: whyche gnashed vpon me with theyr teeth.

Lord, howe long wilt thou loke vpon thys: O deliuer my soule from the calamities which they bryng on me, and my darlyng from the lyons.

So will I geue thee thankes in the great congregacion: I wyll prayse thee among much people.

O let not them that are myne enemies triumphe ouer me vngodly: neyther let them winke with theyr eyes that hate me without a cause.

And why: theyr commoning is not for peace: but they ymagine deceytfull wordes against thē ẏ are quiet in ẏ land.

They gaped on me with theyr mouthes and sayde; fye on thee, fye on thee, we saw it with oure eyes.

This thou haste seene, O lord: holde not thy tongue then, goe not farre fro me, O Lorde.

Awake and stand vp to iudge my quarell: Auenge thou my cause, my God and my lorde.

Judge me, O lorde my God, accordyng to thy ryghteousnes: and let them not triumphe ouer me.

Let them not saye in theyr heartes, there there, so would we haue it: neither let them say, we haue deuoured hym.

Let them be put to confusiō and shame together, that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselues agaynst me.

Let them bee glad and reioyce that fauour my ryghteous dealyng: yea let them say alway, blessed be the lorde whyche hath pleasure in the prosperitie of hys seruaunt.

And as for my tongue, it shalbe talkyng of thy ryghteousnes, and of thy prayse all the daye long.

Dixit iniustus Psal. xxxvi.

My hearte sheweth me the wickednes of the vngodlye: that there is no feare of God before hys eyes.

For he flatreth himselfe in his owne syght vntyll hys ab-

hominable sinne be founde oute.

The wordes of his mouth are vnrighteous and ful of deceypt: he hath left of to behaue himselfe wisely, & to do good.

He ymagineth mischiefe vpon his bed, and hath set hymselfe in no good waye: neyther doeth he abhorre anye thyng that is euill.

Thy mercy O Lorde, reacheth vnto the heauen: and thy faythfulnes vnto the cloudes.

Thy righteousnes standeth lyke the strong mountaines: thy iudgementes are like the great depe.

Thou lorde shalt saue bothe man and beast, how excellēt is thy mercy O God: and the children of men, shal put theyr truste vnder the shadowe of thy wynges.

They shalbe satisfyed with the plenteousnes of thy house: and thou shalt geue them drynke of thy pleasures, as oute of the riuer.

For with thee is the well of lyfe: and in thy light shal we see lyghte.

O continue furth thy louyng kyndnes vnto them ỹ know thee: and thy righteousnes vnto them that are true of heart.

O let not the foote of pryde come agaynste me: and let not the hand of the vngodly cast me downe.

There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be hable to stande.

Noli emulari. Psalm. xxxvii.

Euening prayer.

FRet not thy selfe because of the vngodlye neither bee thou enuyous agaynst the euyll doers.

For they shall sone be cutte downe lyke the grasse: and be withered euen as the grene hearbe.

Put thou thy trust in the Lord, and be doyng good: dwel in the land, and verely thou shalt be fed.

Delyghte thou in the Lorde, and he shall geue thee thy heartes desyre.

Committe thy waie vnto the Lorde, and put thy trust in him: and he shall bryng it to passe.

He shall make thy ryghteousnes as cleare as the lyghte: and thy iust dealyng as the noone daye.

Holde

Holde thee styl in the lord, and abide patiently vpon him: but greue not thy selfe at hym, whose way doeth prospere agaynst the man that doeth after euill counsayles.

Leaue of from wrath, and let goe displeasure: fret not thy selfe, els shalt thou be moued to doe euill.

Wicked doers shalbe roted out: and they that patiently abide the lorde, those shall inherite the lande.

Yet a little while, and the vngodly shalbe cleane gone: thou shalt loke after his place, and he shalbe awaye.

But the meke spirited shall possesse the earth: and shalbe refreshed in the multitude of peace.

The vngodly seketh counsayle agaynst the iust: and gnasheth vpon hym with his teeth.

The lorde shall laugh hym to scorne: for he hath seen, that hys daye is commyng.

The vngodly haue drawen out the sworde, and haue bended their bowe: to cast down the poore and nedy, and to slay such as be of a right conuersacion.

Their sworde shal goe thorow their own heart: and their bowe shalbe broken.

A smal thing that the righteous hath: is better then great ryches of the vngodly.

For the armes of the vngodly shalbe broken: and the lord vpholdeth the righteous.

The lord knoweth the dayes of the godly: and their enheritaunce shal endure for euer.

They shal not be confounded in the perilous tyme: and in the dayes of dearth they shall haue inough.

As for the vngodly, they shal perishe, and the enemyes of the lord shal consume as the fat of lambes: yea, euen as the smoke shall they consume awaye.

The vngodly borroweth and payeth not agayne: but the righteous is merciful, and liberall.

Such as be blessed of god, shal possesse the land: and they that be cursed of hym shalbe rooted out.

The Lorde ordereth a good mans going: and maketh his waye acceptable to hymselfe.

Though he fal, he shal not be cast away: for the Lord vpholdeth hym with his hande.

I haue been yong, and now am old: & yet saw I neuer the righteous forsaken, nor hys sede begging their bread.

The righteous is euer merciful, and lendeth: and his sede is blessed.

Flye from euill, and doe the thing that is good: and dwell for euermore.

For the lorde loueth the thyng that is right: he forsaketh not hys that be godly, but they are preserued for euer.

(The righteous shalbe punished:) as for the sede of ꝑ vngodly, it shalbe roted out.

The righteous shall enherite the lande: and dwell therin for euer.

The mouth of the ryghteous is exercysed in wysedome: and his tongue wylbe talkyng of iudgement.

The law of his god is in his heart: and his goinges shal not slyde.

The vngodly seeth the ryghteous, and seketh occasion to slaye hym.

The lorde wyll not leaue him in his hande: nor condemne hym when he is iudged.

Hope thou in the lord, and kepe his way, and he shal promote thee: that thou shalt possesse the land, when the vngodly shall perishe, thou shalt see it.

I my selfe haue seen the vngodly in greate power: and flourishing like a grene baye tree.

And I wente by, and loe, he was gone: I sought hym, but (his place) could no where be founde.

Kepe innocency, and take hede vnto the thing that is right for that shal bring a man peace at the last.

As for the transgressours, they shal perysche together: and the ende of the vngodly is, they shal be roted out at the last.

But the saluacyon of the ryghteous cometh of the Lorde: which is also their strength in the tyme of trouble.

And the Lord shal stande by them, and saue them: he shall deliuer them from the vngodly, and shal saue them because they

chey put theyr truſt in him.

Domine ne in furore. pſal.xxxviii.

PVt me not to rebuke(O Lord)in thyne anger:neyther chaſten me in thy heauy diſpleaſure. Morning prayer.

For thine arowes sticke faſt in me:and thy hande preſſeth me ſore.

There is no health in my fleſh,becauſe of thy diſpleaſure: neither is there any reſt in my bones,by reaſon of my ſinne.

For my wickednesſes are gone ouer my head:and are like a ſore burthen,to heauy for me to beare.

My woũdes stinke & are corrupt:through my fooliſhnes.

I am brought into ſo great trouble and miſerye:that I goe mourning all the day long.

For my loynes are filled with a ſore diſeaſe:and there is no whole part in my body.

I am feble and ſore ſmitten:I haue roared for the very diſquietnes of my heart.

Lorde, thou knoweſt all my deſyre:and my groning is not hydde from thee.

My heart panteth,my ſtrength hath fayled me:and the light of mine eyes is gone from me.

My louers and my neighbours dyd ſtande loking vpon my trouble:and my kinſmen ſtode afarre of.

They alſo that ſought after my life,layd ſnares for me: and they that went about to doe me euil,talked of wickednes,and ymagined deceit all the day long.

As for me,I was lyke a deafe man and hearde not:and as one that is domme,which doeth not open his mouth.

I became euen as a man that heareth not:and in whoſe mouth are no reprokes.

For in thee,O Lorde,haue I put my truſt:thou ſhalte aunſwere for me,O Lord my God.

I haue required,that they (euen myne enemies)ſhoulde not tryumphe ouer me:for when my foote ſlipt,they reioyſed greatly agaynſt me.

And I truely am ſet in the plage:& my heauines is euer

in my ſight.

For I will confeſſe my wickednesse: and be ſorye for my ſynne.

But mine enemies liue, and are mightye: and they that hate me wrongfully, are many in number.

They alſo that rewarde euill for good, are agaynſt me: becauſe I folow the thing that good is.

Forſake me not (O Lord my God:) be not thou farre fro me.

Haſte thee to helpe me: O Lord (God) my ſaluacion.

Dixi cuſtodiam vias. pſal. xxxix.

I Sayd, I wil take hede to my wayes: that I offende not in my tongue.

I wil kepe my mouth (as it were with a bridle:) whyle the vngodlye is in my ſight.

I helde my tongue and ſpake nothyng: I kept ſylence, yea euen frō good wordes, but it was payn & griefe to me.

My heart was hote within me, and while I was thus muſyng: the fyre kiendled, and (at the laſte) I ſpake with my tongue.

Lorde, let me knowe myne ende, and the number of my dayes: that I may be certifyed how long I haue to liue.

Beholde, thou haſt made my dayes as it were a ſpanne long: and mine age is euen as nothyng in reſpecte of thee, and verely euery man liuing is altogether vanitie.

For man walketh in a vayne ſhadowe, and diſquieteth himſelfe in vayn: he heapeth vp riches, and cannot tel who ſhall gather them.

And now lord, what is my hope: truely my hope is euen in thee.

Deliuer me from all myne offences: and make me not a rebuke vnto the fooliſhe.

I became domme, and opened not my mouthe: for it was thy doing.

Take thy plague away from me: I am euen conſumed by the meanes of thy heauy hande.

When thou with rebukes doeſt chaſten man for ſinne, thou

thou makeſt his beauty to conſume awaye, like as it were a mothe fretting a garmente: euerye man therefoze is but vanitie.

Heare my prayer, O Lozde, and with thyne eares conſidze my calling: hold not thy peace at my teares.

Foz I am a ſtraunger with thee, and a ſoiourner: as all my fathers were.

Oh ſpare me a little, that I maye recouer my ſtrength: befoze I goe hence, and be no moze ſeen.

Expectans expectaui. Pſalm. xl.

I Wayted pacientlye foz the lozde: and he enclined vnto me, and heard my calling.

He brought me alſo out of the hozrible pit, oute of the myze and claye: and ſet my fete vpon the rocke, and ozdered my goinges.

And he hath put a newe ſong in my mouth: euē a thankes geuing vnto our God.

Many ſhall ſee it and feare: and ſhall putte their truſt in the Lozde.

Bleſſed is the man that hath ſet hys hope in the Lozde: and turned not vnto the prozoude, and to ſuche as goe about with lyes.

O Lozd my God, great are thy woonderous woozkes, which thou haſt done: lyke as be alſo thy thoughtes which are to vs ward, and yet there is no man that ozdereth them vnto thee.

If I would declare them, and ſpeake of thē: they ſhould be moe then I am hable to expreſſe.

Sacrifice and meateofferyng thou wouldeſt not haue: but mine eares haſt thou opened.

Burnte offeringes, and ſacrifice foz ſinne, haſt thou not required: then ſayd I, loe I come.

In the volume of the Booke it is wzitten of me, that I ſhould fulfill thy will, O my God: I am content to doe it, yea thy lawe is within my heart.

I haue declared thy ryghteouſnes in the great congregacion: loe, I will not refrayne my lippes, O Lozde, and

that

that thou knowest.

I haue not hydde thy righteousnes within my heart: my talking hath been of thy trueth and of thy saluacion.

I haue not kepte backe thy louyng mercye and trueth: from the great congregacion.

Withdraw not thou thy mercy fro me O Lord: lette thy louing kindnes and thy trueth alway preserue me.

For innumerable troubles are come about me, my sinnes haue taken suche holde vpon me, that I am not hable to loke vp: yea, they are moe in number then the heeres of my head, and my heart hath fayled me.

O Lord, let it be thy pleasure to deliuer me: make hast (O Lorde) to helpe me.

Let them be ashamed and cõfounded together, that seke after my soule to destroy it: let them be driuen backeward and put to rebuke that wishe me euill.

Let them be desolate and rewarded with shame that say vnto me: fye vpon thee, fye vpon thee.

Let all those that seke thee, be ioyful & glad in thee: & let such as loue thy saluacion say alway, the lorde be praysed.

As for me, I am poore and nedye: but the Lorde careth for me.

Thou art my helper and redemer: make no long tarying (O my God.)

Beatus qui intelligit. Psalm. xli.

Euening prayer.

BLessed is he that considereth the poore (& nedye:) the Lord shall deliuer him in the tyme of trouble.

The Lorde preserue hym and kepe hym aliue, that he may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

The Lorde coumforte hym, when he lyeth sicke vpon hys bed: make thou all his bed in his sickenesse.

I sayd, Lord be mercifull vnto me: heale my soule, for I haue sinned agaynst thee.

Myne enemies speake euil of me: when shall he dye, and his name perishe?

And if he come to see me, he speaketh vanitie: and hys heart

hearte conceyueth falsehode within hym selfe, and when he cometh foorth, he telleth it.

All myne enemies whisper together againste me: euen agaynst me doe they imagine this euyll.

Let the sentence of giltynes procede againste hym: and nowe that he lyeth, let him ryse vp nomore.

Yea, euē myne owne familiar frēd whō I trusted: (which did also eate of my bread,) hath layde great wayte for me.

But bee thou mercyfull vnto me, O Lorde: rayse thou me vp agayne, and I shall rewarde them.

By this I know that thou fauourest me: that mine enemie doeth not triumphe agaynst me.

And when I am in health, thou vpholdest me: and shalt set me before thy face for euer.

Blessed bee the Lorde God of Israel: worlde without ende. Amen.

Quemadmodum. Psalm. xlii.

LYke as the harte desireth the water brookes: so lōgeth my soule after thee, O God.

My soule is a thyrst for god, yea euē for the lyuing god: when shall I come to appeare before ỹ presence of god?

My teares haue been my meate daye and nyghte: whyle they dayly say vnto me, where is now thy God?

Nowe when I thinke thereupon, I powre out my hearte by my selfe: for I wente with the multitude, and broughte them forth into the house of God.

In the voyce of prayse and thankesgeuyng: among suche as kepe holy daye.

Why arte thou so full of heauines, O my soule: and why arte thou so vnquiet within me.

Put thy trust in God: for I wyll yet geue hym thankes, for the helpe of hys countenaunce.

My God, my soule is vexed within me: therfore wyll I remembre thee, concerning the land of Iordane, and the litle hyll of Hermon.

One depe calleth another, beecause of the noyse of thy water pipes: all thy waues and stormes are gone ouer me.

The

The Lord hath graunted his louyng kyndnes: on the day tyme and in the nighte season did I syng of him, and made my prayer vnto the God of my lyfe.

I will saye vnto the God of my strength, why haste thou forgotten me? why goe I thus heauelye, whyle the enemye oppresseth me?

My bones are smitten a sunder as with a sweord: while myne enemies (that trouble me) cast me in the teeth.

Namely whyle they saye daylye vnto me: where is nowe thy God?

Why arte thou so vexed (O my soule:) and why arte thou so disquyeted within me?

O putte thy truste in God: for I wyll yet thanke hym, whiche is the helpe of my countenaunce, and my God.

Judica me deus. Psalm. xliii

GIue sentence with me (O God) and defend my cause agaynst the vngodly people: O delyuer me from the deceytfull and wicked man.

For thou arte the God of my strength, why hast thou put me from thee? and why goe I so heauely, whyle the enemye oppresseth me?

Oh send out thy lyght and thy trueth that they may leade me: and bryng me vnto thy holy hyll, and to thy dwellyng.

And that I may goe vnto the alter of God, euen vnto the God of my ioye and gladnesse: and vpon the harpe wyll I geue thankes vnto thee (O God) my God.

Why art thou so heauy (O my soule?) and why arte thou so disquieted within me?

O put thy trust in God: for I wil yet geue hym thankes, whiche is the helpe of my countenaunce, and my God.

Deus auribus nostris. Psalm. xliiii.

Morning prayer.

WE haue heard with oure eares (O god) our fathers haue told vs: what þ hast done in theyr tyme of old.

How thou hast dryuen out the heathen with thy hand, and planted them in: how thou hast destroyed the nacions, and cast them out.

For they gat not the lande in possession throughe theyr owne

owne swoorde: neyther was it theyr owne arme that helped them.

But thy ryght hand, and thyne arme, and the lighte of thy countenaunce: because thou haddest a fauour vnto them.

Thou art my king (O God:) send helpe vnto Jacob.

Through thee will we ouerthrowe oure enemies: and in thy name wil we treade them vnder that rise vp against vs.

For I wyll not truste in my bowe: it is not my swoorde that shall helpe me.

But it is thou that sauest vs from oure enemie: and puttest them to confusyon that hate vs.

We make oure boaste of God all daye long: and will prayse thy name for euer.

But nowe thou arte farre of, and puttest vs to confusyon: and goest not foorth with our armies.

Thou makest vs to tourne oure backes vpō our enemies: so that they whiche hate vs, spoyle our goodes.

Thou lettest vs bee eaten vp lyke shepe: and haste scattered vs among the Heathen.

Thou sellest thy people for naught: and takest no money for them.

Thou makest vs to be rebuked of our neyghbours: to bee laughed to scorne and had in derisiō, of them that are round about vs.

Thou makest vs to bee a bywoorde among the Heathen: and that the people shake theyr heades at vs.

My confusion is daylie beefore me: and the shame of my face hath couered me.

For the voyce of the slaunderer and blasphemer: for the enemye and auenger.

And though all this be come vpō vs, yet do we not forgeat thee: nor behaue our selues frowardly in thy couenaunt.

Our hearte is not turned backe: nether our steppes gone out of thy waye.

No not when thou hast smitten vs into the place of dragons: and couered vs with the shadowe of death.

If we haue forgotten the name of oure god, and holdē vp

oure

oure handes to any straunge God: shall not God searche it out? for he knoweth the very secretes of the hearte.

For thy sake also are we kylled all the day long: and are counted as shepe appoynted to be slayne.

Up Lord, why slepest thou: awake, and be not absent from vs for euer.

Wherfore hydest thou thy face? and forgettest our myserie and trouble.

For oure soule is brought lowe vnto the duste: oure belly cleueth vnto the grounde.

Aryse and helpe vs: and delyuer vs for thy mercye sake.

Eructauit cor meum. Psalm.xlv.

MY hearte is endytyng of a good matter: I speake of the thynges whyche I haue made vnto the kyng.

My tongue is the penne: of a readye wryter.

Thou arte fayrer then the chyldren of men: full of grace are thy lyppes, because God hath blessed thee for euer.

Gyrde thee with thy sweorde vpon thy thyghe (O thou moste mightie:) accordyng to thy worshyp and renowne.

Good lucke haue thou with thyne honoure: ryde on because of the worde of trueth, of mekenes & righteousnes, and thy ryght hand shall teache thee terrible thynges.

Thy arrowes are very sharpe, and the people shalbe subdued vnto thee: euen in the middest among the kynges enemies.

Thy seate (O God) endureth for euer: the scepter of thy kyngdom is a ryght scepter.

Thou hast loued righteousnes, and hated iniquitie: wherfore God (euen thy God) hath annoynted thee with the oyle of gladnes aboue thy felowes.

All thy garmentes smell of Myrre, Aloes, and Cassia: oute of the yuerye palaces whereby they haue made thee gladde.

Kynges daughters were among thy honorable wemen: vpō thy right hand did stand the Quene in a vesture of golde (wrought about with dyuerse colors.)

Herken (O daughter) and consyder, enclyne thyne eare: forgeat

forgeat also thyne owne people, and thy fathers house.

So shall the kyng haue pleasure in thy bewtie: for he is thy Lorde (God) and worshyp thou hym.

And the daughter of Tire shall be there with a gyft: lyke as the ryche also among the people shall make theyr supplycacion before thee.

The kynges daughter is al glorious within: her clothing is of wrought golde.

She shalbe broughte vnto the kyng in rayment of nedle worke: the byrgins that be her felowes, shal beare her company, and shalbe brought vnto thee.

With ioye and gladnesse shall they be brought: and shall entre into the kynges palace.

In steade of thy fathers thou shalt haue chyldren: whom thou mayst make Princes in all landes.

I wyll remembre thy name from one generacyon vnto another: therefore shall the people geue thankes vnto thee, worlde without ende.

Deus noster refugium. Psalm.xlvi.

God is oure hope and strength: a very presente helpe in trouble.

Therfore wyl not we feare, though yearth be moued: & though the hilles be caried into the middest of the sea.

Though the waters therof rage and swell: and thoughe the mountaynes shake at the tempest of the same.

The riuers of the fludde therof shall make glad the cytye of God: the holy place of the tabernacle of the most hyest.

God is in the middest of her, therfore shall she not bee remoued: God shall helpe her, and that righte early.

The Heathen make muche a doe, and the kingdomes are moued: but God hathe shewed hys voyce, and the earth shal melte awaye.

The Lorde of hostes is with vs: the god of Jacob is oure refuge.

O come hyther, and behold the workes of the Lord: what destruccion he hath brought vpon the earth.

He maketh warres to cease in all the world: he breaketh the

the bowe, and knappeth the speare in sunder, and burneth the chariotes in the fyre.

Be styll then and knowe that I am God: I wilbe exalted among the Heathen, and I wilbe exalted in the earthe.

The Lord of hostes is with vs: the God of Iacob is our defence.

Omnes gentes plaudite. Psalm. xlvii.

Euening prayer.

O Clap youre handes together (all ye people:) O syng vnto God with the voyce of melodye.

For the Lorde is hye and to bee feared: he is the great kyng vpon all the earth.

He shall subdue the people vnder vs: and the nacions vnder oure feete.

He shall chose out an heritage for vs: euen the worshyp of Iacob whom he loued.

God is gone vp with a mery noyse: and the Lord with the sounde of the trompe.

O syng prayses, syng praises vnto our God: O sing prayses, syng prayses vnto our kyng.

For God is the kyng of al the earth: sing ye prayses with vnderstandyng.

God reygneth ouer the Heathen: God sytteth vpon hys holy seate.

The Princes of the people are ioyned vnto the people of the God of Abraham: for God (whiche is very hye exalted) doeth defend the earth as it were with a shielde.

Magnus dominus. Psalm. xlviii.

GReat is the Lorde, and highely to bee praysed: in the cytie of our God, euen vpon his holy hyll.

The hyll of Sion is a fayre place, and the ioye of the whole earth: vpon the Northsyde lyeth the cytie of the great kyng, God is well knowen in her palaces, as a sure refuge.

For loe, the kynges of the earthe: are gathered and gone by together.

They marueyled to see suche thynges: they were astonied, and sodeynly cast downe.

Feare

Feare came there vpon thē and sorow: as vpon a woman in her trauaile.

Thou shalt breake the shippes of the sea: through the East wynde.

Like as we haue heard, so haue we sene in the citie of the lord of hostes, in the citie of our god: god vpholdeth the same for euer.

We waite for thy louing kindnes, O god: in the middes of thy temple.

O god, according vnto thy name, so is thy praise vnto the worldes ende: thy right hand is ful of righteousnes.

Let the mount Sion reioice, and the doughters of Iuda be glad: because of thy iudgementes.

Walke about Sion, and goe rounde about her: and tel the towers therof.

Marke wel her bulwarkes, set vp her houses: that ye may tel them that come after.

For this God is our God for euer and euer: he shalbe oure guide vnto death.

Audite hec gentes. psal. xlix.

Heare ye this, al ye people: pōder it with your eares, all ye that dwell in the worlde.

High and lowe, riche and poore: one with another.

My mouth shall speake of wysdome: and my heart shall muse of vnderstanding.

I will encline mine eare to the parable: and shew my darke speache vpon the harpe.

Wherfore should I feare in the dayes of wickednesse: and when the wyckednesse of my heles compasseth me rounde aboute:

There be some that putte their trust in their goodes: and boast themselues in the multitude of their richesse.

But no man may delyuer his brother: nor make agreement vnto god for hym.

For it coste more to redeme their soules: so that he must let that alone for euer.

Yea, though he lyue long: and see not the graue.

For he seeth that wisemen also die, and perishe together: as wel as the ignorannt and foolishe, and leaue their riches for other.

And yet they thynke that their houses shall continue for euer: and that their dwelling places shal endure from one generacion to another, and call the landes after their owne names.

Neuertheles, man wil not abide in honor: seeyng he may be compared vnto the beastes that perishe, this is the way of them.

This is their foolishnes: and their posteritie prayse theyr saying.

They lye in the hell like shepe, death gnaweth vpon them, and the righteous shall haue dominacio of them in the morning: their beautie shal consume in the sepulchre out of their dwellyng.

But god shal delyuer my soule from the place of hel: for he shall receyue me.

Be not thou afraid though one be made riche: or if the glory of hys house be encreased.

For he shal cary nothyng away with him when he dyeth: neyther shal hys pompe folowe hym.

For whyle he lyued, he counted hymselfe an happy man: and so long as thou doest wel vnto thy selfe, men wyl speake good of thee.

He shall folowe the generations of his fathers: and shall neuer see lyght.

Man beyng in honor, hath no vnderstanding: but is compared vnto the beastes that perysshe.

Deus deorum dominus. psal. l.

Moznig prayer.

THe lord, euen the most mightie god: hath spoken and called the world from the rising vp of the sunne vnto the goyng down therof.

Out of Sion hath god appeared: in perfecte beautie.

Our god shall come, and shall not kepe silence: there shall goe before him a consuming fier, and a mightie tempest shal be styred vp rounde about hym.

He

He shall call the heauen from aboue:and the earth,that he may iudge hys people.

Gather my saincte̊s togethe̊r vnto me:those that haue made a couenaunt with me,with sacrifice.

And the heauens shall declare his righteousnes: for God is iudge hymselfe.

Heare,O my people,and I wil speake:I my selfe wyl testifie against thee,O Israel,for I am God,euen thy God.

I wil not reproue thee,because of thy sacrifices,or for thy burntofferinges:because they were not alwaye before me.

I wil take no bullocke out of thy house:nor he goates out of thy foldes.

For all the beastes of the forest are myne:and so are the cattelles vpon a thousande hylles.

I knowe all the foules vpon the mountaynes:and the wylde beastes of the fielde are in my syght.

If I be hungry I will not tell thee:for the whole worlde is myne,and all that therein is.

Thinkest thou that I will eate bulles flesche :and drinke the bloud of goates?

Offre vnto god thankes geuing:and pay thy vowes vnto the most hiest.

And call vpon me in the tyme of trouble:so wil I heare thee,and thou shalt prayse me.

But vnto the vngodly sayd God:why doest thou preache my lawes,and takest my couenaunt in thy mouth?

Whereas thou hatest to bee reformed:and hast caste my wordes behynde thee.

When thou sawest a thefe,thou consentedst vnto him:and hast been partaker with the aduouterers.

Thou hast let thy mouth speake wickednes:and with thy tongue thou hast set furth disceite.

Thou sattest and spakest against thy brother:yea,and hast slaundered thyne owne mothers sonne.

These thinges haste thou done, and I helde my tongue: and thou thoughtest(wickedly)that I am euen suche a one as thy selfe:but I wyll reproue thee and sette beefore thee,

the thynges that thou hast done.

O considre this, ye that forgeat god: lest I plucke you awaye, and there be none to deliuer you.

Whoso offereth me thankes & praise, he honoreth me: and to hym that ordereth his conuersacion righte, will I shewe the saluacion of God.

Miserere mei deus. psal. li.

HAue mercy vpon me (O god) after thy great goodnes: accordyng vnto the multitude of thy mercyes, doe away myne offences.

Washe me throughlye fro my wyckednesse: and clense me from my synne.

For I knowledge my faultes: & my sine is euer before me.

Against thee onely haue I synned, & done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wickednes: and in synne hath my mother conceyued me.

But loe, thou requirest trueth in the inward partes: and shalt make me to vnderstande wysedome secretly.

Thou shalt pourge me with Isope, and I shalbe cleane: thou shalt washe me, and I shalbe whiter then snowe.

Thou shalte make me heare ioye and gladnesse: that the bones which thou hast broken, maye reioyce.

Turne thy face frō my synnes: & put out all my mysdedes.

Make me a cleane heart (O God:) and renewe a ryghte spirite within me.

Cast me not awaye from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy helpe agayne: and stablyche me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: & sinners shalbe conuerted vnto thee.

Delyuer me from bloud guiltines, O god, thou that art the god of my health: & my tong shal syng of thy ryghteousnes.

Thou shalt open my lyppes, O lord: my mouth shall shewe thy prayse.

For

For thou desirest no sacrifice, els would I geue it thee: but thou delightest not in burnte offerynges.

The sacrifice of God is a troubled spirite: a broken and a contrite heart, O God, shalt thou not despise.

O be fauourable and gracious vnto Sion: builde thou the walles of Ierusalem.

Then shalt thou be pleased with the sacrifice of rightousnes, with the burnte offerynges and oblacyons: then shal they offer yong bullockes vpon thyne alter.

Quid gloriaris in malicia. Psalm. lii.

Why boastest thou thy selfe, thou tyrante: that thou canste doe mischiefe:

Whereas the goodnes of god: endureth yet daily.

Thy tongue ymagineth wickednesse: and with lyes thou cuttest lyke a sharpe rasor.

Thou hast loued vngraciousnes more then goodnes: and to talke of lyes more then righteousnes.

Thou hast loued to speake all wordes that may doe hurt: O thou false tongue.

Therefore shall God destroye thee for euer: he shall take thee and plucke thee oute of thy dwelling, and roote thee out of the land of the lyuing.

The righteous also shall see this, and feare: and shal laugh hym to scorne.

Loe, thys is the man that toke not God for his strengthe: but trusted vnto the multitude of his riches, and strengthed himselfe in hys wickednes.

As for me, I am lyke a greene Olyue tree in the house of god: my trust is in the tender mercy of god, for euer and euer.

I will alwaye geue thankes vnto thee, for that thou hast done: and I wyll hope in thy name, for thy sayncte s lyke it well.

Dixit insipiens. Psalm. liii.

The foolysche body hath sayd in hys hearte: there is no God. Euening prayer.

Corrupt are they, and become abhominable in their wickednes: there is none that doth good.

God loked downe from heauen vpon the childzen of men: to see if there were any that would vnderstand and seke after God.

But they are all gone oute of the way, they are altogether become abhominable: there is also none that doeth good, no not one.

Are not they without vnderstandyng that worke wickednes: eatyng vp my people as if they would eate bread they haue not called vpon god.

They were afrayde, where no feare was: for God hathe broken the bones of him that besieged thee, thou hast put thē to confusion because God hath despysed them.

Oh that the saluacion wer geuen vnto Israel out of Sion: Oh that the Lorde would delyuer hys people out of captiuitie.

Thē should Jacob reioyce, & Israel should be right glad.

Deus in nomine tuo. Psalm. liiii.

SAue me (O god) for thy names sake: and auēge me in thy strength.

Heare my prayer (O God:) and herken vnto the wordes of my mouth.

For straungers are risen vp agaynste me: and tyrauntes (whiche haue not god before theyr eyes) seke after my soule.

Beholde, God is my helper: the Lorde is with them that vpholde my soule.

He shall rewarde euill vnto myne enemies: destroye thou them in thy trueth.

An offeryng of a free hearte will I geue thee, and prayse thy name (O Lorde:) because it is so comfortable.

For he hathe delyuered me out of al my trouble: and mine eie hath seen hys desire vpon mine enemies.

Exaudi deus. Psalm. lv.

HEare my prayer (O God:) and hyde not thy selfe frō my petition.

Take hede vnto me, and heare me: how I mourne in my prayer, and am vexed.

The enemy crieth so, and the vngodly cometh on so faste: for

for they are minded to doe me some mischief, so maliciously are they set agaynst me.

My hearte is disquieted within me: and the feare of death is fallen vpon me.

Fearefulnes and tremblyng are come vpon me: and horrible dreade hath ouerwhelmed me.

And I sayd, O that I had winges lyke a doue: for then would I flie awaye, and be at rest.

Lo, then would I geat me awaye farre of: and remayne in the wildernes.

I would make hast to escape: because of the stormy winde and tempest.

Destroie theyr tonges (O Lorde) and deuide them: for I haue spied vnrighteousnes and stryfe in the citie.

Day and night goe they aboute within the walles therof: mischiefe also and sorowe are in the middest of it.

Wickednes is therin: deceipt and guile goe not out of their stretes.

For it is not an open enemie that hath done me this dishonor: for then I coulde haue borne it.

Neyther was it myne aduersarye, that did magnifie himselfe agaynst me: for then (paraduenture) I would haue hid my selfe from hym.

But it was euen thou my companion: my guide, and my owne familier frende.

We toke swete counsaile together: and walked in the house of god as frendes.

Let death come hastely vpon thē, and let them goe downe quicke into hel: for wickednes is in their dwellinges, and among them.

As for me, I will call vpon god: and the Lorde shall saue me.

In the euenyng and morning, and at noone daye will I pray (and that instantlye:) and he shall heare my voyce.

It is he that hathe deliuered my soule in peace: from the battaile that was against me, for there were many with me.

Yea, euen God that endureth for euer shall heare me,

and bryng thē downe: for they will not turne nor feare god.

He layed his handes vpon suche as be at peace with hym: and he brake his couenaunt.

The wordes of his mouth were softer thē butter, hauing warre in hys heart: hys wordes were smother thē oyle, and yet bee they very swordes.

O cast thy burthen vpon the lord, and he shall norish thee: and not suffer the righteous to fall for euer.

And as for them: thou (O God) shalt bring them into the pit of destruccion.

The bloudthyrstie & deceitefull men shal not liue out halfe theyr dayes: neuertheles, my trust shall be in thee (O lord.)

Miserere mei deus quoniam. Psalm.lvi.

Morning prayer.

BE mercifull vnto me (O god) for man goeth about to deuoure me: he is dayly fightyng and troubling me.

Myne enemies are dayly in hand to swalowe me vp: for they be many þ fight against me, O thou most highest.

Neuertheles, though I am somtyme afrayd: yet I putte my trust in thee.

I will prayse god, because of his word: I haue put my trust in god, and will not feare what flesche can doe vnto me.

They dayly mistake my wordes: all that they imagine is to doe me euill.

They holde all together, and kepe them selues close: and marke my steppes when they laye wayte for my soule.

Shal they escape for theyr wickednes: thou (O god) in thy displeasure shall cast them downe.

Thou tellest my stittinges: put my teares into thy bottel, are not these thynges noted in thy boke:

Whensoeuer I call vpon thee, then shall mine enemyes be put to flyght: this I knowe, for God is on my syde.

In gods wordes wil I reioyce: in the lordes word wil I comfort me.

Yea, in God haue I put my truste: I will not bee afraide what man can doe vnto me.

Unto thee (O God) wyll I paye my vowes: vnto thee wil I geue thankes.

For

For thou haste deliuered my soule from deathe, and my feete from fallyng: that I may walke before god in the light of the liuing.

Miserere mei deus. psalm.lvii.

BE mercifull vnto me (O god) be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wynges shalbe my refuge, vntill this tirannye bee ouerpast.

I will call vnto the most hygh God: euen to the God that shall perfourme the cause which I haue in hand.

He shall send from heauen: and saue me from the reproffe of him that would eate me vp.

God shall sende foorth his mercy and trueth: my soule is among Lyons.

And I lye euen among the chyldren of men (that are set on fyer:) whose teeth are speares and arowes, and theyr tongue a sharpe sweorde.

Set vp thy self (O god) aboue the heauens: and thy glory aboue all the earth.

They haue layde a nette for my feete, and pressed downe my soule: they haue digged a pyt before me, and are fallen into the middes of it them selues.

My heart is fixed (O God) my heart is fixed: I will sing and geue prayse.

Awake vp my glorye, awake lute and harpe: I my selfe will awake right early.

I will geue thankes vnto thee (O Lord) among the people: and I will sing vnto thee among the nacions.

For the greatnesse of thy mercye reacheth vnto the heauens: and thy trueth vnto the cloudes.

Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

Si vere vtique iusticiam. Psalm.lviii.

ARe youre myndes set vpon righteousnes, O ye congregacion: and doe ye iudge the thyng that is ryght, O ye sonnes of men?

Yea, ye imagine mischiefe in youre heart vpon the earthe:

and

and your handes deale with wickednes.

The vngodly are froward, euē frō theyr mothers wōbe: as sone as they be borne, they goe astray and speake lyes.

They are as venemous as the poyson of a serpente: euen lyke the deafe Adder that stoppeth her eares.

Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

Breake their teethe (O God) in theyr mouthes, smite the chawe bones of the Lyons (O Lorde:) let them fall awaye like water that runneth a pace, and when they shote theyr arrowes, let them be rooted oute.

Let them consume awaye like a snayle, and bee lyke the vntimely fruite of a woman: and let them not see the sunne.

Or euer our pottes be made whote with thornes: so let indignacion vexe him, euen as a thyng that is rawe.

The righteous shal reioyce when he seeth ỹ vengeaunce: he shall washe his foteisteppes in the bloud of the vngodly.

So that a man shal say, verely there is a reward for the righteous: doutles there is a God that iudgeth in the earth.

Eripe me de inimicis. Psalm. lix.

Euenig prayer.

DEliuer me from mine enemies (O God:) defende me from them that ryse vp agaynst me.

DO deliuer me from the wicked doers: and saue me from the bloudthyrstie men.

For loe, they lye waytyng for my soule: the mightie men are gathered together agaynste me, without any offence or faulte of me (O Lorde.)

They runne and prepare themselues without my faulte: arise thou therfore to helpe me, and beholde.

Stand vp (O lorde God of hostes) thou God of Israel, to visite all the heathen: and be not merciful vnto them that offend of malicious wickednes.

They goe too and fro in the euenyng, they grinne lyke a dogge: and runne about through the citie.

Behold, they speake with theyr mouthe: and sweordes are in their lippes: for who doth heare:

But thou (O Lord) shalt haue them in derision: and thou

shalt

shalt laugh all Heathen to skorne.

My strength wil I ascribe vnto thee: for thou art the god of my refuge.

God sheweth me his goodnes plenteously: and God shall let me see my desyre vpon mine enemies.

Slay them not, lest my people forgeat it: but scatter them abroade among thy people, and put them downe (O Lorde) our defence.

For the sinne of theyr mouth, and for the wordes of theyr lippes, they shalbe taken in their pryde: and why? theyr preachyng is of cursyng and lyes.

Consume them in thy wrathe, consume them that they may perishe: and knowe that it is God which ruleth in Iacob, and vnto the endes of the worlde.

And in the euening they wil returne: grenne like a dogge, and will goe about the citie.

They wyll runne here and there for meate: and grudge if they be not satisfyed.

As for me, I will syng of thy power, and will prayse thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

Vnto thee, O my strength, will I syng: for thou (O god) art my refuge and my mercifull God.

Deus repulisti nos. psalm. lx.

O God, thou that hast cast vs out and scattered vs abroade: thou hast also been displeased, O turne thee vnto vs agayne.

Thou hast moued the land and deuided it: heale the sores therof, for it shaketh.

Thou hast shewed thy people heauye thynges: thou hast geuen vs a drinke of deadly wyne.

Thou hast geuen a token for such as feare thee: that they may tryumphe because of the trueth.

Therfore were thy beloued deliuered: helpe me with thy right hand and heare me.

God hathe spoken in hys holinesse, I wyll reioyce and

deuyde Sichem:and mete out the valley of Sucoth.

Gilead is mine,and Manasses is myne: Ephraim also is the strength of my head,Juda is my law geuer.

Moab is my washe pot, ouer Edom will I cast oute my shooe:Philistia be thou glad of me.

Who will leade me into the strong citie: who wyll bryng me into Edom?

Hast thou not cast vs out(O god?)wilt not thou (O god) goe oute with our hostes?

O bee thou oure helpe in trouble:for vayne is the helpe of man.

Thorowe God we shall doe greate actes:for it is he that shall treade downe our enemies.

Exaudi deus deprecá. psal.lxi.

HEare my crying(O god:) geue eare vnto my prayer. From the endes of the earth will I call vnto thee: when my hearte is in heauines.

Oh set me vp vpon the rocke that is hyer then I:for thou haste been my hope,and a strong tower for me agaynste the enemye.

I will dwel in thy tabernacle for euer:and my trust shalbe vnder the couerynge of thy winges.

For thou,O Lorde,haste heard my desires:and hast geuen an heritage vnto those that feare thy name.

Thou shalte graunt the kyng a long lyfe:that his yeares may endure thorowout all generacions.

He shall dwell before God for euer:O prepare thy louing mercye and feythfulnes,that they may preserue hym.

So will I alwaye synge prayse vnto thy name: that I may dayly perfourme my vowes.

Nonne deo subiecta. psalm.lxii.

Morning prayer.

MY soule truelye wayteth styll vpon God: for of hym cometh my saluacion.

He verely is my strength and my saluacyon: he is my defence so that I shall not greatly fall.

Howe long wyll ye ymagyne mischyefe agaynste euerye manne? ye shall bee slayne all the sorte of you, yea

as a

as a tottering wal shal ye be, and lyke a broken hedge.

Their deuise is onely how to put hym out whom god wyll exalte: their delight is in lyes, they geue good wordes wyth their mouth, but curse with their heart.

Neuertheles, my soule waite thou stil vpon God: for my hope is in hym.

He truely is my strength, and my saluacion: he is my defence so that I shal not fall.

In god is my health and my glory: the rocke of my might, and in god is my trust.

O put your trust in him alway (ye people:) powre out your hartes before hym, for god is our hope.

As for the children of men, they are but vaine: the children of men are disceitful vpon the waightes, they are altogether lighter then vanitie it selfe.

O trust not in wrong and robery, geue not your selues vnto vanitie: if riches encrease, set not your harte vpon them.

God spake once and twise: I haue also heard the same, that power belongeth vnto god.

And that thou lord art merciful: for thou rewardest euery man accordyng to hys worke.

Deus deus meus. psal. lxiii.

O God thou art my god: early will I seke thee.

My soule thyrsteth for thee: my flesche also longeth after thee, in a barren & drye land where no water is.

Thus haue I loked for thee in holynes: that I might beholde thy power and glory.

For thy louing kindnes is better then the lyfe it selfe: my lyppes shall prayse thee.

As long as I lyue, will I magnifie thee on thys maner: and lifte vp my handes in thy name.

My soule shalbe satisfied, euen as it were with mary and fatnesse: when my mouth prayseth thee with ioyfull lyppes.

Haue I not remembred thee in my bed: and thought vpon thee, when I was waking?

Because thou hast been my helper: therfore vnder the shadowe of thy wynges wyll I reioyce.

My

My ſoule hangeth vpon thee: thy right hande hath vphold me.

These also that seke the hurte of my soule: they shall goe vnder the earth.

Let them fall vpon the edge of the sweord: that they maye be a porcion for foxes.

But the kyng shall reioyce in god, al they also that sweare by him shall be cõmended: for the mouth of them that speake lyes, shalbe stopped.

Exaudi deus orationem meam. psal. lxiiii.

Heare my voyce, O God, in my praier: preserue my life from feare of the enemy.

Hide me from ỹ gathering together of the froward: and from the insurrection of wycked doers.

Which haue whet their tongue like a sweord: & shote oute their arowes, euen bitter wordes.

That they may priuely shote at him which is perfecte: sodeinly doe they hyt hym and feare not.

They courage themselues in mischiefe: and common among themselues how they may lay snares, and say that no man shall see them.

They imagine wickednes, and practise it: that they keepe secret among themselues, euery mã in the depe of his heart.

But god shal sodeinly shote at them with a swift arrow: that they shalbe wounded.

Yea their owne tonges shal make them fal: insomuche that whoso seeth them, shall laugh them to scorne.

And all men that see it, shall saye, this hath God done: for they shall perceaue that it is hys worke.

The rightrous shall reioyce in the lorde, and put hys trust in hym: and all they that are true of heart shalbe glad.

Te decet hymnus. psal. lxv.

Euening praier.

THou, O god, art prayed in Sion: and vnto thee shal the howe be performed, in Ierusalem.

O thou that hearest the praier: vnto thee shal al flesche come.

My mysdedes preuaile against me: Oh be thou mercyfull vnto

vnto our synnes.

Blessed is the man whom thou choosest and receauest vnto thee: he shall dwell in thy court, and shalbe satisfyed with the pleasures of thy house, euen of thy holy temple.

Thou shalt shew vs wonderful thinges in thy righteousnes (O god) of our saluacion: thou that art the hope of al the endes of the earth, and of them that remayne in the broade sea.

Which in his strength setteth fast the mountaynes: and is gyrded about with power.

Whiche stilleth the ragyng of the sea, and the noyse of hys waues: and the madnes of his people.

They also that dwel in the vttermost partes (of the earth) shalbe afraid at thy tokens: thou that makest ỳ outgoinges of the morning and euening to prayse thee.

Thou visitest the earth, and blessest it: thou makest it very plenteous.

The ryuer of God is full of water: thou preparest theyr corne, for so thou prouidest for the earth.

Thou watrest her forowes, thou sendest raine into the litle valleys therof: thou makest it softe with the droppes of rayne, and blessest the increase of it.

Thou crownest the yeare with thy goodnesse: and thy cloudes droppe fatnes.

They shal drop vpon the dwellinges of ỳ wildernes: and the litle hylles shall reioyce on euery syde.

The foldes shalbe ful of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and syng.

Iubilate deo. psal. lxvi.

BE ioyefull in god, all ye landes: syng prayses vnto ỳ honor of his name, make his praise to be glorious.

Say vnto god, O howe wonderful art thou in thy workes: thorowe the greatnes of thy power shal thine enemyes be founde lyers vnto thee.

For al the world shal worship thee: syng of thee, and praise thy name.

O come hither and beholde the workes of God: howe

wonderfull

wonderfull he is in his doing, towarde the chyldren of men.

He turned the sea into drye lande: so that they went thorowe the water on foote, there did we reioyce therof.

He ruleth with his power for euer: hys eyes beholde the people, and such as wil not beleue, shal not be able to exalte themselues.

O prayse oure God (ye people:) and make the voice of hys prayse to be heard.

Which holdeth our soule in lyfe: and suffereth not our fete to slyp.

For thou (O god) hast proued vs: thou also hast tryed vs, lyke as siluer is tryed.

Thou broughtest vs into the snare: and layd trouble vpon our loynes.

Thou sufferedst men to ryde ouer our heades: we went thorow fyre and water, and thou broughtest vs oute into a welthy place.

I will goe into thy house with burnt offerynges: and wil pay thee my vowes which I promysed with my lippes, and spake with my mouth, when I was in trouble.

I will offre vnto thee, fat burnte sacrifices, with the insence of rammes: I wil offre bullockes and goates.

O come hither, and harken al ye that feare god: and I wil tell you what he hath done for my soule.

I called vnto him with my mouth: and gaue him prayses with my tongue.

If I enclyne vnto wickednes with my heart: the lord will not heare me.

But god hath heard me: and consydered the voyce of my prayer.

Praised be god which hath not cast out my prayer: nor turned hys mercy fro me.

Deus misereatur nostri. Psal. lxvii.

God be mercifull vnto vs, and bielle vs: and shewe vs the lyght of hys countenaunce, and be mercifull vnto vs.

That thy waye maye be knowen vpon earth: thy sauyng

health

health among al nacions.

Let the people prayse thee O God: yea let all the people prayse thee.

O let the nacions reioice and be glad: for thou shalt iudge the folke righteously, and gouerne the nacions vpon earth.

Let the people prayse thee, O god: let al the people prayse thee.

Then shal the earth bryng furth her increase: and God, euen our own god shall geue vs hys blessing.

God shal blesse vs: and al the endes of the world shall feare hym.

Exurgat deus. Psalm. lxviii.

LEt God aryse, and let hys enemyes be scatered: lette them also that hate hym flye before hym. Morning prayer.

Lyke as the smoke vanisheth, so shalt thou dryue them awaye: and lyke as waxe melteth at the fier, so let the vngodly perysche at the presence of god.

But let the righteous be glad, and reioice before God: let them also be mery and ioyfull.

O sing vnto god, and syng prayses vnto hys name: magnifie him that rideth vpon the heauens, as it were vpon an horse, prayse him in his name, yea and reioice before hym.

He is a father of the fatherles, and defendeth the cause of widowes: euen god in his holy habitacion.

He is the god that maketh men to be of one mynde in an house, & bringeth the prisoners out of captiuitie: but letteth the runneagates continue in scarcenes.

O god, when thou wentest furth before the people: when thou wentest through the wildernes.

The earth shoke, and the heauens dropped at the presence of God: euen as Sinay also was moued at the presence of god, which is the god of Israel.

Thou, O god, sendest a gracious rayne vpon thine enheritaunce: and refreshedst it when it was wery.

Thy congregacions shall dwell therein: for thou (O God) hast of thy goodnes prepared for the poore.

The Lord gaue the worde: greate was the companye of

the preachers.

Kinges with their armies did flie, and were discomfited: and they of the housholde deuyded the spoile.

Though ye haue lyen among the pottes: yet shall ye be as the winges of a doue, that is couered wyth syluer wynges, and her fethers lyke golde.

When the almightie scattered kynges for theyr sake: then were they as white as snowe in Salmon.

As the hill of Basan, so is gods hill: euen an highe hill as the hyll of Basan.

Why hop ye so, ye high hilles, this is gods hil, in the which it pleaseth hym to dwell: yea, the Lorde wyll abide in it for euer.

The charettes of god are .xx.M. euen thousandes of Angels: and the Lorde is emong them, as in the holy place of Sinay.

Thou art gone vp on high, thou hast led captiuitie captiue, and receiued giftes for men: yea, euē for thine enemies, that the Lorde God might dwell among them.

Praised be the lord daily: euen the god which helpeth vs, and powred his benefites vpon vs.

He is our god, euen the god of whom commeth saluacio: god is the lord by whom we escape death.

God shal wounde the head of hys enemyes: and the heary scalpe of such a one as goeth on styll in his wyckednes.

The Lord hath sayd, I wil bring my people again as I did from Basan: myne own wyll I bryng agayne, as I did some tyme from the depe of the sea.

That thy fote may be dipped in the bloud of thine enemies: and that the tongue of thy dogges maye be redde throughe the same.

It is wel seen, O god, how thou goest: how thou, my god and kyng, goest in the sanctuary.

The singers goe before, the minstrels folowe after: in the middest are the damosels playing with the timbrelles.

Geue thankes, O Israel, vnto god the lord in the congregacions: from the grounde of the heart.

There

There is little Beniamin their ruler: and the princes of Iuda their counsel, the princes of Zabulon, and the princes of Nephtali.

Thy God hath sent furth strength for thee: stablishe the thing O God, that thou hast wrought in vs.

For thy temples sake at Ierusalem: so shal kinges bring presentes vnto thee.

When the companye of the speare men, and multitude of the mightie are scattered abrode emong the beastes of the people (so that they humbly bring pieces of siluer:) & when he hath scattered the people that delight in warre.

Then shal the Princes come out of Egipt: the Morians land shal sone stretche out her handes vnto God.

Sing vnto God, O ye kyngdomes of the earth: O syng prayses vnto the Lorde.

Which sitteth in the heauens ouer all frō the beginning: lo, he doth send out his voyce, yea and that a mighty voice.

Ascribe ye the power to God ouer Israel: hys worshyp and strength is in the cloudes.

O God, wonderful art thou in thy holy places: euen the God of Israel, he will geue strength and power vnto hys people, blessed be God.

Saluum me fac deus. Psal. lxix.

SAue me, O God: for the waters are come in, euen vnto my soule. Euening prayer.

I sticke fast in the depe myre where no ground is: I am come into depe waters, so that the floudes runne ouer me.

I am wery of crying, my throte is drye: my sight fayleth me, for wayting so long vpon my god.

They that hate me withoute a cause are moe then the heeres of my head: they that are mine enemies, and would destroy me gyltles are mighty.

I payed them the thinges that I neuer tooke: God thou knowest my simplenes, & my faultes are not hid from thee.

Let not them that trust in thee, O lord God of hostes, be ashamed for my cause: let not those that seeke thee be con-

founded through me, O Lord God of Israel.

And why: for thy sake haue I suffred repro fe: shame hath couered my face.

I am become a straunger vnto my brethren: euen an aleaut vnto my mothers children.

For the zeale of thyne house hath euen eaten me: and the rebukes of them that rebuked thee are fallen vpon me.

I wept and chastned my self with fasting: and that was turned to my repro fe.

I put on a sackecloth also: and they iested vpon me.

They that sytte in the gate speake agaynst me: and the dronkardes make songes vpon me.

But Lorde I make my prayer vnto thee: in an acceptable tyme.

Heare me O God, in the multitude of thy mercy: euen in the trueth of thy saluacion.

Take me out of the myre that I sinke not: Oh let me be deliuered from them that hate me, and out of the depe waters.

Let not the water flood drowne me, neither let the depe swalow me vp: and let not the pit shut her mouth vpon me.

Heare me, O lord, for thy louing kindnes is cõfortable: turne the vnto me, according to ỹ multitude of thy mercies.

And hyde not thy face from thy seruaunte: for I am in trouble, Oh hast thee and heare me.

Draw nigh vnto my soule and saue it: Oh deliuer me because of mine enemies.

Thou hast knowen my repro fe, my shame, and my dishonour: mine aduersaries are all in thy sight.

Thy rebuke hath broken my hert, I am ful of heauines: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

They gaue me gall to eate: and when I was thyrstie, they gaue me vinegre to drinke.

Let theyr table be made a snare to take thẽselues withall: and let the thynges (that shoulde haue been for theyr wealth) be vnto them an occasion of falling.

Let

Let their eies be blinded that they see not:and euer bowe thou down their backes.

Powre oute thyne indignacyon vpon them:and lette thy wrathfull displeasure take holde of them.

Let their habitacion be voide:and no man to dwel in their tentes.

For they persecute him whom thou hast smitten:and they talke how they may vexe them whom thou hast wounded.

Let them fall from one wyckednesse to another: and not come into thy ryghteousnesse.

Let them be wiped out of the boke of the liuing:and not to be written among the righteous.

As for me,when I am poore and in heauinesse:thy helpe (O God)shal lyft me vp.

I wil prayse the name of god with a song:and magnifye it with thankes geuing.

This also shal please the Lord:better then a bullocke,that hath hornes and hoofes.

The humble shal considre this,and be glad:seeke ye after god,and your soule shall lyue.

For the lord heareth the poore:and despiseth not hys prysoners.

Let heauen and earth praise him:the sea,and al that moueth therin.

For god wil saue Sió,and builde the cities of Juda:that men may dwel there,and haue it in possession.

The posteritie also of hys seruauntes shall enherite it: and they that loue hys name shall dwell therin.

Deus in adiutorium. psal.lxx.

HAst the,O god,to deliuer me:make hast to helpe me O Lorde.

Let them be ashamed and confounded that seke after my soule:let them be turned backward,and put to confusyon that wysche me euill:

Let them(for their rewarde)bee sone broughte to shame: that crye ouer me,there there.

But let al those that seke thee,be ioyful and glad in thee:

and let all ſuche as delighte in thy ſaluacion ſay alwaye, the lorde be prayſed.

As for me, I am poore and in miſerie: haſte thee vnto me (O god.)

Thou art my helper and my redemer: O Lorde make no long tarying.

In te domine ſperaui. pſal. lxxi.

Morning prayer. IN thee, O lord, haue I put my truſt, let me neuer be put to confuſyon: but ridde me and deliuer me in thy righteouſnes, enclyne thyne eare vnto me & ſaue me.

Be thou my ſtrong holde (whereunto I may alwaye reſort:) thou haſt promyſed to helpe me, for thou art my houſe of defence and my caſtell.

Deliuer me, O my god, out of the hande of the vngodly: out of the hande of the vnrighteous and cruel man.

For thou, O lorde god, art the thing that I long for: thou art my hope euen from my youth.

Throughe thee haue I been holden vp euer ſence I was borne: thou art he that toke me out of my mothers wombe, my prayſe ſhalbe alwaye of thee.

I am berome as it were a monſtre vnto many: but my ſure truſt is in thee.

Oh let my mouth be filled with thy prayſe: (that I maye ſyng of thy glory) and honor al the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faylethme.

For myne enemyes ſpeake agaynſt me, and they that laye wayte for my ſoule, take their counſayll together, ſaying: God hath forſaken hym, perſecute hym and take hym, for there is none to deliuer hym.

Goe not farre fro me, O god: my god, haſte thee to helpe me.

Let them be confounded and periſhe, that are againſt my ſoule: let them be couered with ſhame and dishonoure, that ſeke to doe me euill.

As for me, I wil pacyently abyde alwaye: and wil prayſe thee more and more.

My mouth shal daily speake of thy righteousnes and salvacion: for I knowe no ende therof.

I wil goe furth in the strength of the Lord god: and will make mencion of thy ryghteousnes onely.

Thou (O god) haste taughte me from my youth vp vntyll now: therfore will I tell of thy wonderous workes.

Forsake me not (O God) in myne olde age, when I am graye headed: vntil I haue shewed thy strength vnto thys generacyō, and thy power to al thē that are yet for to come.

Thy righteousnes (O god) is very high, & greate thinges are they that thou haste done: O god who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet dyddeste thou turne and refreshe me, yea and broughteste me from the depe of the earth agayne.

Thou hast brought me to great honor: and comforted me on euery syde.

Therfore wyl I prayse thee and thy faythfulnes (O god) playing vpon an instrument of musike: vnto thee wil I sing vpon the harpe, O thou holy one of Israel.

My lyppes wyll be fayne, when I syng vnto thee: and so wyll my soule whom thou hast delyuered.

My tong also shall talke of thy righteousnes all the daye long: for they are confounded and brought vnto shame, that seke to doe me euill.

Deus iudicium. psal. lxxii.

Geue the king thy iudgementes (O god:) and thy righteousnes vnto the kinges sonne.

Then shal he iudge the people according vnto right: and defende the poore.

The mountaynes also shall bryng peace: and the little hilles, righteousnes vnto the people.

He shall kepe the simple folke by their right: defende the children of the poore, and punishe the wrong doer.

They shall feare thee as long as the Sunne and Mone endureth: from one generacion to another.

He shall come down like the rayne into a fleece of wolle: euen as the droppes that water the earth.

In hys tyme shall the righteous florishe: yea, and aboundaunce of peace, so long as the Mone endureth.

His dominiō shalbe also from the one sea to the other: and from the flood vnto the worldes ende.

They that dwel in the wildernes shal knele beefore hym: hys enemyes shall licke the dust.

The kynges of Tharsis and of the Iles shall geue presentes: the kinges of Araby and Saba shall bryng gyftes.

All kynges shal fal down before hym: al nacions shal doe hym seruice.

For he shall deliuer the poore when he cryeth: the nedy also, and hym that hath no helper.

He shalbe fauourable vnto the simple and nedy: and shal preserue the soules of the poore.

He shal deliuer their soules from falshed and wrong: and deare shal their bloud be in hys syghte.

He shal liue, and vnto hym shall be geuen of the golde of Arabia: prayer shalbe made euer vnto hym, and dayly shal he be praysed.

There shalbe an heape of corne in the earth, hye vpon the hylles: his fruit shall shake lyke Libanus, and shalbe grene in the citie, lyke grasse vpon the earth.

Hys name shal endure for euer, his name shall remayne vnder the sunne emong the posterities: which shalbe blessed thorowe hym, and all the heathen shall prayse hym.

Blessed be the lord god, euen the god of Israel: which only doth wonderous thynges.

And blessed be the name of his maiestie for euer: and al the earth shalbe filled with his maiestie. Amen. Amen.

Euening prayer.

Quam bonus Israel. psal. lxxiii.

TRuly God is louing vnto Israel: euen vnto suche as are of a cleane heart.

Neuertheles, my feete were almoste gone: my treadynges had welnigh slipt.

And why? I was greued at the wicked: I doe also see the vngodly in suche prosperitie.

For they are in no peril of death: but are lusty and strong.

They

They come in no misfortune like other folke: nether are they plaged lyke other men.

And this is the cause that they be so holden with pryde: and ouerwhelmed with crueltie.

Their eyes swel for fatnes: & they do euen what they lust.

They corrupte other, and speake of wicked blasphemye: their talkyng is agaynst the most highest.

For they stretche furth their mouth vnto the heauen: and their tongue goeth through the worlde.

Therfore fall the people vnto them: and there oute sucke they no small aduauntage.

Tushe (saye they) howe shoulde God perceiue this: is there knowledge in the most highest?

Loe, these are the vngodly, these prosper in the worlde, and these haue riches in possession: and I said, then haue I clensed my heart in vayne, and washed my handes in innocencye.

All the day long haue I been punished: and chastened euery morning.

Yea, and I had almoste sayed euen as they: but loe, then should I haue condemned the generacion of thy children.

Then thought I to vnderstande this: but it was to hard for me.

Vntill I wente into the Sanctuary of God: then vnderstode I the ende of these men.

Namely, howe thou doest set them in slippery places: and castest them down, and destroyest them.

O howe sodaynly doe they consume: perishe, and come to a fearefull ende.

Yea, euen lyke as a dreame when one awaketh: so shalte thou make their ymage to vanishe out of the citie.

Thus my hearte was grieued: and it went euen throughe my reynes.

So foolysh was I and ignorant: euē as it were a beast before thee.

Neuertheles, I am alwaye by thee: for thou hast holden me by my ryght hande.

Thou

Thou shalte gide me with thy counsell: and afterward receiue me with glory.

Whom haue I in heauen but thee: and there is none vpon earth, that I desyre in comparyson of thee.

My flesshe and my hearte fayleth: but god is the strenthe of my heart, and my porcyon for euer.

For loe, they that forsake thee shal perysshe: thou hast destroyed al them that committe fornycaryon agaynste thee.

But it is good for me to hold me fast by god, to put my trust in the lord god: that I may speake of all thy workes, in the gates of the daughters of Syon.

Vsquequo deus repulisti. psal. lxxiiii.

O God, wherfore art thou absent from vs so long: why is thy wrath so hoote agaynste the Shepe of thy pasture?

O thinke vpon thy congregacion: whom thou hast purchased and redemed of olde.

Thinke vpon the tribe of thine enheritaunce: and mounte Syon wherin thou hast dwelt.

Lifte vp thy feete that thou mayest vtterly destroye euerye enemy: which hath done euil in thy Sanctuary.

Thine aduersaries roare in the middes of thy congregacions: and set vp their banners for tokens.

He that hewed timber afore out of the thicke trees: was knowen to bryng it to an excellente worke.

But now they breake down al the carued worke therof: with axes and hammers.

They haue set fyre vpon thy holy places: and haue defiled the dwelling place of thy name, euen vnto the grounde.

Yea, they said in their hearte, let vs make hauocke of them altogether: thus haue they brent vp all the houses of god in the lande.

We see not oure tokens, there is not one Prophete more: no not one is there among vs that vnderstandeth any more.

O god, how long shal the aduersary doe this dishonor: how long shal the enemy blaspheme thy name, for euer?

Why withdrawest thou thy hande: why pluckest thou not thy

thy right hand out of thy bosome, to consume the enemy.

For God is my king of olde: the helpe that is done vpon earth, he doeth it hymselfe.

Thou dyddest deuyde the Sea, throughe thy power: thou brakest the heades of the dragons in the waters.

Thou smotest the heades of Leuiathan in pieces: and gauest hym to be meate for the people in the wildernesse.

Thou broughtest out fountaynes and waters out of the hard Rockes: thou driuedst vp mightie waters.

The day is thyne, and the nyght is thine: thou hast prepared the light and the sunne.

Thou hast set al the borders of the earth: thou hast made somer and wynter.

Remember this, O lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy name.

O deliuer not the soule of the Turtle Doue, vnto the multitude of the enemyes: and forgeat not the congregacyon of the poore for euer.

Loke vpon the couenaunt: for al the earth is ful of darknes, and cruel habitacions.

O let not the simple goe away ashamed: but let the poore and nedy geue prayse vnto thy name.

Arise O god, maintaine thine own cause: remembre howe the foolysh man blasphemeth thee dayly.

Forgeat not the voice of thyne enemies: the presumpcion of them that hate thee, encreaseth euer more and more.

Confitebimur tibi. psal. lxxv.

Morning prayer.

VNto thee (O god) doe we geue thankes: yea vnto thee doe we geue thankes.

Thy name also is nyghe: and that doe thy wonderous workes declare.

When I receiue the congregacion: I shal iudge accordyng vnto ryghte.

The earth is weake, and all the inhabitours thereof: I beare vp the pillers of it.

I sayd vnto the fooles, deale not so madly: and to the vngodly, let not vp your horne.

Set

Set not vp your horne on high: and speake not with a stiffe necke.

For promocion cometh neither from the East, nor from the West, nor yet from the South.

And why? god is ỹ iudge: he putteth down one, and setteth vp another.

For in the hande of the lord there is a cup, and the wine is red: it is full mixte, and he powreth out of the same.

As for the dregges therof: al the vngodly of the earth shall drinke them, and sucke them out.

But I wil talke of the god of Jacob: & praise him for euer.

All the hornes of the vngodly also wil I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudea. Psal. lxxvi.

IN Jewry is god knowen: his name is greate in Israel.

At Salem is hys tabernacle: and hys dwellyng in Sion.

There brake he the arowes of the bowe: the shielde, the sweord, and the battayle.

Thou art of more honour and might: then the hilles of the robbers.

The proude are robbed, they haue slepte their slepe: and al the men (whose handes were mightie) haue found nothing.

At thy rebuke (O god of Jacob) both the charret and horse is falley.

Thou, euen thou art to be feared: and who may stande in thy sight, when thou art angry?

Thou didst cause thy iudgement to be heard from heauē: the earth trembled and was styll.

When god arose to iudgemente: and to helpe al the meke vpon earth.

The fearcenes of man shal turne to thy prayse: and the fearceness of other shalt thou restrayne.

Promise vnto the lorde your god, and kepe it al ye that be rounde about hym: bryng presentes vnto hym that ought to be feared.

He shal restrayne the spirite of Princes: and is wonderfull emong the kinges of the earth.

Voce mea ad dominum. Psal.lxxvii.

I Will crye vnto God with my voyce: euen vnto God wil I crye with my voice, & he shal hearke vnto me.

In the time of my trouble I sought the lord: my sore ran and ceassed not, in the nyght season my soule refused comfort.

When I am in heauines, I will thynke vpon god: when my heart is vexed and wil complayne.

Thou holdest mine eyes wakyng: I am so feble that I cannot speake.

I haue considered the dayes of olde: and the yeres that are past.

I cal to remembraunce my song, and in the night I common with mine own heart, and searche out my spirites.

Will the Lorde absent himselfe for euer? and wil he be no more entreated?

Is his mercye cleane gone for euer? and is hys promise come vtterlye to an ende for euermore?

Hath God forgotten to be gracious? and wil he shut vp his louing kindnes in displeasure?

And I said, it is mine own infirmitie: but I wil remember the yeres of the right hand of the most hyghest.

I wil remember the workes of the Lord: and call to mind thy wonders of olde tyme.

I wil thinke also of al thy workes: and my talking shal be of thy doinges.

Thy way, O God, is holy: who is so great a god as our God?

Thou art the God that doth woonders: and hast declared thy power emong people.

Thou hast myghtelye deliuered thy people: euen the sonnes of Iacob and Ioseph.

The waters saw thee, O God: the waters saw thee and were afrayd, the depthes also wer troubled.

The cloudes powred out water, ỹ ayre thundred: & thine

arowes

arowes went abrode.

The voyce of the thunder was heard rounde about: the lightninges shone vpon the ground, the earth was moued and shoke withall.

Thy way is in the sea, and thy pathes in the great waters: and thy foote steppes are not knowen.

Thou leddest thy people like shepe: by the hande of Moses and Aaron.

Attendite populc. psal. lxxviii.

Euenig prayer.

HEare my law, O my people: encline your eares vnto the woordes of my mouth.

I will open my mouth in a parable: I will declare hard sentences of olde.

Which we haue heard and knowen: and suche as our fathers tolde vs.

That we should not hide thē from the childzen of the generacions to come: but to shewe the honor of the lorde, his mighty and wonderful woorkes that he hath done.

He made a couenant with Iacob, and gaue Israel a law: which he cōmaūded our forefathers to teache their childzē.

That their posteritie myght knowe it: and the childzen which were yet vnborne.

To the intent that when they came vp: they might shew their childzen thesame.

That they might put their trust in God: and not to forgeat the woorkes of god, but to kepe his commaundemētes.

And not to be as their forefathers, a faithles and stubburne generacion: a generacion that set not their harte aright, and whose spirite cleaueth not stedfastly vnto God.

Like as the childzen of Ephraim: which being harnessed and carying bowes, turned themselues backe in the day of battayle.

They kepte not the couenante of God: and woulde not walke in his lawe.

But forgat what he had done: and the wonderful woorkes that he had shewed for them.

Marueilous thinges did he in the sight of our fathers in the

the lande of Egipt:euen in the fielde of zoan.

He deuided the sea,and let them goe through:he made the waters to stande on a heape.

In the daye tyme also he led them with a cloude: and all the nyght through with a light of fier.

He claue the hard rockes in the wildernes:and gaue them drynke therof,as it had been out of the great depth.

He brought waters out of the stony rocke:so that it gushed out lyke the ryuers.

Yet for all thys,they sinned more against him:and prouoked the most highest in the wildernes.

They tempted God in theyr heartes:and required meate for theyr lust.

They spake agaynst God also,saying:shall god prepare a table in the wildernes?

He smote the stony rocke in dede, that the water gushed out,and the streames flowed withall:but can he geue bread also,or prouide flesche for hys people?

When the Lord hearde this,he was wroth:so the fier was kindled in Jacob,& there came vp heauy displeasure against Israel.

Because they beleued not in God:and put not theyr truste in hys helpe.

So he commaunded the cloudes aboue: and opened the dores of heauen.

He rayned down Manna also vpon them for to eate:and gaue them fode from heauen.

So man did eate Angels fode:for he sente them meate enoughe.

He caused the East wind to blowe vnder the heauen:and through hys power he brought in the Southweste wynde.

He rayned flesh vpon them as thicke as dust:and fethered foules lyke as the sande of the sea.

He let it fall emong their tentes:euen rounde about their habitacion.

So they did eate,and were well filled: for he gaue them theyr owne desire, they were not disappoynted of theyr lust.

But

But while the meate was yet in their mouthes, the heauie wrath of god came vpon them: and slew the welthiest of thē, yea, and smote downe the chosen men that were in Israel.

But for al thys, they sinned yet more: and beleued not his wonderous workes.

Therfore their daies did he consume in vanitie: and their yeares in trouble.

When he slewe them, they sought hym: and turned them earely, and enquired after God.

And they remembred that God was their strength: and that the high god was their redemer.

Neuertheles, they did but flatter him with their mouthes: and dissembled with hym in their tongues.

For their heart was not whole with hym: neyther contynued they stedfast in his couenaunt.

But he was so mercifull: that he forgaue their misdedes, and destroyed them not.

Yea, many a tyme turned he his wrath away: and would not suffer his whole displeasure to arise.

For he considered that they were but flesche: and that they were euen a wynde that passeth awaye, and cometh not agayne.

Many a time did they prouoke hym in the wildernes: and greued hym in the desert.

They turned backe, and tempted god: and moued the holy one in Israel.

They thought not of hys hande: and of the daye when he delyuered them from the hand of the enemie.

Howe he had wrought his miracles in Egipte: and hys wonders in the field of Zoan.

He turned their waters into bloud: so that they might not drynke of the ryuers.

He sent lice emong them and deuoured them vp: & frogges to destroye them.

He gaue their fruites vnto the caterpiller: and their labor vnto the grashopper.

He destroied their vines with haile stones: and their mul-

bery

bery trees with the frost.

He smote theyr cattel also with haile stones: & their flockes with hote thunderboltes.

He cast vpon them the furiousnes of hys wrath: angre, displeasure, and trouble, and sent euil Aungels among them.

He made a waye to his indignacion, and spared not theyr soule from death: but gaue theyr lyfe ouer to the Pestilence.

And smote all the first borne in Egipt: the most principal and mightiest in the dwellynges of Ham.

But as for his owne people, he led thē furth lyke shepe: & caryed them in the wildernes lyke a flocke.

He brought them out safely, that they should not feare: & ouer whelmed theyr enemies with the sea.

And brought them in the borders of hys sanctuarye: euen in his mountayne, which he purchased with his right hand.

He cast out the heathen also before them: caused their land to bee deuided emong them for an heritage, and made the tribes of Israel to dwell in theyr tentes.

So they tempted and displeased the most high god: & kept not his testimonies.

But turned theyr backes, and fel awaye like their forefathers: startyng aside like a broken bowe.

For they greued him with theyr hill altars: and prouoked hym to displeasure with theyr ymages.

When God heard this, he was wroth: and toke sore displeasure at Israel.

So that he forsoke the tabernacle in Silo: euen the tente that he had pitched emong them.

He deliuered theyr power into captiuitie: and their beautie into the enemies hand.

He gaue his people ouer also into the sweord: and was wroth with his inheritaunce.

The fier consumed the yong men: and theyr maidens wer geuen to mariage.

Theyr Priestes were slayne with the sweord: and there were no widdowes to make lamentacion.

So the Lord awaked as one out of slepe: & like a Giaunt

refreshed with wyne.

He smote his enemyes in the hyndre partes: and put them to a perpetuall shame.

He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

But chose the tribe of Juda: euen the hyll of Sion, which he loued.

And there he builded his temple on hie: and laid the foundacion of it like the ground which he hath made continually.

He chose Dauid also his seruaunte: and toke hym awaye from the shepe foldes.

As he was folowing the ewes greate with yong ones, he toke him: that he might fede Jacob his people, & Israel hys enheritaunce.

So he fed them with a faithfull and true heart: and ruled them prudently with all hys power.

Deus venerunt. psalm. lxxix.

Morning prayer.

O God, the Heathē are come into thy enheritaunce: thy holy temple haue they defyled, and made Jerusalem an heape of stones.

The dead bodies of thy seruauntes haue they geuen, to be meate vnto foules of the ayre: and the flesche of thy sainctes, vnto the beastes of the lande.

Theyr bloud haue they shed like water on euery side of Jerusalem: and there was no man to bury them.

We are become an open shame to oure enemyes: a verye scorne and derision vnto them that are rounde about vs.

Lord how long wilt thou be angrie: shal thy gelousy burne like fier for euer?

Power out thyne indignacion vpon the Heathē that haue not knowen thee: and vpon the kyngdomes that haue not called vpon thy name.

For they haue deuoured Jacob: & laid wast his dwelling place.

O remember not oure olde synnes, but haue mercie vpon vs, and that soone: for we are come to great misery.

Helpe vs, O god of our saluaciō, for the glory of thy name:

O deliuer vs, and be merciful vnto our sinnes for thy name sake.

Wherefore doe the Heathen say: where is now their God?

O let the vengeaunce of thy seruauntes bloud that is shed: be openly shewed vpon the heathen in our sight.

O let the sorowfull syghyng of the prisoners come before thee: according to the greatenes of thy power, preserue thou those that are appoynted to dye.

And as for ỹ blasphemy (wherwith our neighbours haue blasphemed thee:) rewarde thou them O Lorde, seuen folde into their bosome.

So we that bē thy people, and shepe of thy pasture, shal geue thee thankes for euer: & will alwaye be shewing forth thy prayse, from generacyon to generacyon.

Qui regis Israel. Psalm. lxxx.

HEare O thou shepeherd of Israel, thou that leadest Joseph like a shepe: shewe thy selfe also, thou that sittest vpon the Cherubins.

Before Ephraim, Ben Jamin, and Manasses: stire vp thy strength, and come and helpe vs.

Turne vs agayne, O God: shewe the lyght of thy countenaunce, and we shalbe whole.

O Lord god of hostes: how long wilt thou be angry with thy people that prayeth?

Thou fedest them with the bread of teares: and geuest thē plenteousnes of teares to drynke.

Thou hast made vs a very strife vnto our neighbours: & our enemies laugh vs to scorne.

Turne vs agayne, thou God of hostes: shewe the lyght of thy countenaunce, and we shalbe whole.

Thou hast brought a vine out of Egipt: thou hast cast out the Heathen, and planted it.

Thou madest rowme for it: and when it had take roote, it fylled the lande.

The hilles were couered with the shadowe of it: and the boughes therof were lyke the goodly Cedre trees.

She stretched oute her braunches vnto the sea: and her

boughes vnto the riuer.

Why hast thou then broken downe her hedge: that all they whyche goe by, plucke of her grapes.

The wilde boze out of the wood doeth roote it vp: and the wylde beastes of the fielde deuoure it.

Turne thee againe thou God of hostes, loke downe from heauen: beholde and visit this vine.

And the place of the vineyard that thy right hand hathe planted: and the braunche that thou madest so strong foz thy selfe.

It is brent with fier, and cut downe: and they shal perish at the rebuke of thy countenaunce.

Let thy hand be vpon the man of thy ryght hand: and vpon the sonne of man whom thou madest so strong foz thyne owne selfe.

And so wyll not we goe backe from thee: Oh let vs lyue, and we shall call vpon thy name.

Turne vs agayne, O Lozd God of hostes: shew the light of thy countenaunce, and we shalbe whole.

Exultate deo. Psalm. lxxxi.

Syng we merely vnto god our strength: make a cherefull noyse vnto the god of Jacob.

Take the Psalme, bzyng hether the tabzet: the mery harpe with the lute.

Blow vp the trompet in the new moone: euen in the time appointed, and vpon our solemne feaste daye.

Foz this was made a statute foz Israel: and a law of the God of Jacob.

This he ozdeined in Joseph foz a testimonye: whē he came out of ỹ land of Egipt, and had heard a straunge language.

I eased his shoulder from the burthen: and hys handes were delyuered from (makyng) the pottes.

Thou calledst vpon me in troubles, and I deliuered thee: and heard thee, what tyme the stozme fell vpon thee.

I pzoued thee also: at the waters of stryfe.

Heare, O my people: and I wyll assure thee O Israel, yf thou wilt hearken vnto me.

There

There shal no straunge god be in thee: neyther shalt thou worship any other god.

I am the lord thy god, which brought thee out of the land of Egipt: open thy mouth wyde and I shall fyll it.

But my people woulde not heare my voyce: and Israel would not obey me.

So I gaue them vp vnto their own heartes luste: and let them folowe their own imaginacions.

O that my people would haue herkened vnto me: for if Israel had walked in my wayes.

I should sone haue put down their enemies: and turned my hande against theyr aduersaryes.

The haters of the lord should haue been founde lyers: but theyr tyme shoulde haue endured for euer.

He shoulde haue fed them also wyth the fynest wheate floure: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit in Synagoga. Psal.lxxxii.

GOd standeth in the congregacyon of Prynces: he is iudge among gods. Euenig prayer.

How long wil ye geue wrong iudgemente: and accepte the persons of the vngodly?

Defend the poore and fatherles: see that such as be in nede and necessitie haue ryght.

Delyuer the outcast and poore: saue them from the hande of the vngodly.

They wil not be learned, nor vnderstand, but walke on stil in darkenesse: all the foundacyons of the earth bee oute of course.

I haue sayed: ye are Goddes, and ye al are childzen of the most highest.

But ye shall dye like men: and fall like one of the prynces.

Arise, O god, and iudge thou the earth: for thou shalt take all heathen to thyne enheritaunce.

Deus quis similis. psal.lxxxiii.

HOld not thy tong, O god: kepe not stil silence, refrain not thy selfe O god.

For loe, thyne enemyes make a murmuring: and they that hate thee haue lift vp theyr head.

They haue imagined craftely against thy people: and take counsaile against thy secrete ones.

They haue sayd, come and let vs roote them out, that they be no moze a people: and that the name of Israel may be no moze in remembraunce.

For they haue cast their heades together with one consēt: and are confederate against thee.

The tabernacles of the Edomites and the Ismaelites: the Moabites, and Hagarenes.

Geball and Ammon, and Amelech: the Philistines, with them that dwell at Tire.

Assur also is ioyned vnto them: and hath holpen the chyldzen of Loth.

But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin at the bzoke of Kison.

Which perished at Endoz: and became as the dong of the earth.

Make them and their Pzinces lyke Ozeb and zeb: yea make al their Pzinces like as zeba and Salmana.

Which say: let vs take to our selues the houses of God in possession.

O my god, make them lyke vnto a whele: and as the stubble before the wynde.

Lyke as the fyer that burneth vp the wood: and as the flame that consumeth the mountaynes.

Persecute them euen so with thy tempest: and make them afraid wyth thy stozme.

Make their faces ashamed, O Lozde: that they maye seke thy name.

Let them be confounded and vexed euer moze and moze: let them be put to shame and periche.

And they shal know, that thou (whose name is Jehouah) art only the most highest ouer all the earth.

Quam dilecta tabernacula. Psal.lxxxiiii.

HOwe amiable are thy dwellynges: thou Lorde of hostes.

My soule hath a desyre and longing to entre into the courtes of the Lord: my heart and my flesche reioyce in the liuing God.

Yea, the sparowe hath found her an house, and the swallowe a nest, where she may lay her yong: euen thy aulters O Lord of hostes, my king and my God.

Blessed are they that dwell in thy house: they will be alway prayling thee.

Blessed is that man, whose strength is in thee: in whose heart are thy wayes.

Whiche goyng through the bayle of misery, vse it for a well: and the pooles are filled with water.

They will goe from strength to strength: and vnto the God of Gods appeareth euery one of them in Syon.

O Lord God of hostes, heare my prayer: hearken O god of Iacob.

Behold, O God our defender: and loke vpon the face of thine annoynted.

For one daye in thy courtes: is better then a thousande.

I had rather be a doze keper in the house of my god: then to dwel in the tentes of vngodlines.

For the lorde god is a light and defence: the Lorde will geue grace and worship, and no good thyng shall he withhold from them that liue a godly life.

O Lorde God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. psal.lxxxv.

LOrd thou art become gracious vnto thy land: thou hast turned away the captiuitie of Iacob.

Thou hast forgeuen the offence of thy people: and couered all their sinnes.

Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathful indignacion.

Turne vs then, O God our sauiour: and let thine angre

ceasse from vs.

Wilt thou be displeased at vs for euer: & wilt thou stretch out thy wrath from one generacion to an other:

Wilt thou not turne again and quicken vs: that thy people may reioyce in thee.

Shewe vs thy mercy, O Lorde: and graunt vs thy saluacion.

I wil hearken what the lord god wil say concerning me: for he shal speake peace vnto his people and to his saintes, that they turne not agayne.

For his saluacion is nye them that feare him: that glory may dwel in our lande.

Mercye and trueth are met together: righteousnes and peace haue kissed eche other.

Truth shal florish out of the earth: and righteousnes hath loked down from heauen.

Yea, the lord shal shew louing kindnes: and our land shal geue her encrease.

Righteousnes shal goe before him: and he shal direct his going in the waye.

Inclina domine aurem. psal. lxxxvi.

Morning prayer. BOw downe thine eare, O Lorde, and heare me: for I am poore and in misery.

Preserue thou my soule, for I am holy: my god saue thy seruaunt, that putteth his trust in thee.

Be mercifull vnto me, O lord: for I wil call dayly vpon thee.

Comfort the soule of thy seruaunt: for vnto thee (O lord) doe I lift vp my soule.

For thou lord art good and gracious: and of great mercy vnto al them that call vpon thee.

Geue eare Lord vnto my prayer: and ponder the voyce of myne humble desyres.

In the time of my trouble I will call vpon thee: for thou hearest me.

Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

All nacions whom thou haſt made, ſhal come and wor-ſhip thee, O lord: and ſhall glorifye thy name.

For thou art great, and doeſt wonderous thinges: thou art God alone.

Teache me thy waye (O Lorde) and I will walke in thy truth: O knit my heart vnto thee, ỹ it may feare thy name.

I wil thanke thee, O lorde my God, with all my heart: and will prayſe thy name for euermore.

For great is thy mercy towarde me: and thou haſt deliuered my ſoule from the nethermoſt hell.

O God, the proud are riſen againſt me: and the congregacion of naughty menne haue ſought after my ſoule, and haue not ſet thee before theyr eyes.

But thou (O Lord God) art ful of compaſſion and mercy: long ſuffering, plenteous in goodnes and trueth.

O turne thee then vnto me, and haue mercy vpon me: geue thy ſtrength vnto thy ſeruaunte, and helpe the ſonne of thyne handmayd.

Shewe ſome good token vpon me for good, that they whiche hate me maye ſee it, and be aſhamed: becauſe thou Lord haſt holpen me, and comforted me.

Fundamenta eius. Pſal. lxxxvii.

HEr foundacions are vpon the holy hilles: the Lorde loued the gates of Syon, more then all the dwellinges of Jacob.

Very excellent thinges are ſpoken of thee: thou citie of God.

I wil thinke vpon Rahab and Babilon: with them that knowe me.

Beholde ye the Philiſtines alſo: and they of Tyre with the Morians, loe there was he borne.

And of Syon it ſhalbe reported, that he was borne in her: and the moſt high ſhall ſtabliſhe her.

The Lord ſhal rehearſe it when he wryteth vp the people: that he was borne there.

The ſyngers alſo and Trumpetters ſhal be rehearſe: all my freſhe ſprinnges ſhalbe in thee.

Domine

Domine deus salutis. psal.lxxxviii.

O Lorde God of my saluacion, I haue cryed day and night before thee: O lette my prayer enter into thy presence, encline thine eare vnto my calling.

For my soule is ful of trouble: and my life draweth nigh vnto hell.

I am counted as one of them that goe downe vnto the pyt: and I haue been euen as a man that hath no strength.

Free among the dead, like vnto them that be wounded and lye in the graue, whiche be out of remembraunce: and are cut away from thy hand.

Thou hast layd me in the lowest pit, in a place of darkenes: and in the diepe.

Thine indignacion lyeth harde vpon me: and thou hast vexed me with all thy stormes.

Thou hast put away myne acquayntaunce farre fro me: and made me to be abhorred of them.

I am so fast in prison: that I can not geat furth.

My sight fayleth for very trouble: Lord I haue called daily vpon thee, I haue stretched out my handes vnto the.

Doest thou shewe wonders among the dead? or shall the dead rise vp agayn and prayse thee?

Shal thy louing kindnes be shewed in the graue? or thy faythfulnes in destruccion?

Shal thy wonderous workes be knowen in the darke? & thy rightousnes in the land, where al thinges are forgotte?

Unto thee haue I cryed, O Lorde: and earely shall my prayer come before thee.

Lorde, why abhorrest thou my soule: and hydest thy face fro me?

I am in misery, and like vnto him that is at the poynt to dye: (euen from my youth vp) thy terrours haue I suffred, with a troubled mind.

Thy wrathful displeasure goeth ouer me: and the feare of thee hath vndone me.

They came round about me dayly lyke water: and compassed me together on euery syde.

My louers and frendes hast thou put away fro me: and hid myne acquaintaunce out of my sight.

Misericordias domini. psal.lxxxix.

My song shalbe alwaye of the louyng kindnes of the Lorde: with my mouth will I euer be shewing thy trueth: from one generacion to another. Euening prayer.

For I haue sayde, mercy shalbe set vp for euer: thy truth shalt thou stablishe in the heauens.

I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruaunt.

Thy seede will I stablishe for euer: and set vp thy throne from one generacion to another.

O Lorde, the very heauens shall prayse thy wonderous workes: and thy trueth in the congregacion of the sainctes.

For who is he among the cloudes: that shalbe compared vnto the Lorde.

And what is he among the Goddes: that shalbe lyke vnto the Lorde:

God is very greatly to bee feared in the counsayle of the Sainctes: and to bee had in reuerence of all them that are about hym.

O Lord God of hostes: who is lyke vnto thee: thy trueth (most mighty Lorde) is on euery side.

Thou rulest the rageing of the sea: thou stillest the waues therof, when they arise.

Thou haste subdued Egipte, and destroyed it: thou haste scatered thyne enemyes abroade with thy mighty arme.

The heauens are thyne, the earth also is thyne: thou hast layd the foundacion of the round world, & all that therin is.

Thou haste made the North and the South: Tabor and Hermon, shall reioyce in thy name.

Thou hast a mighty arme: strong is thy hand, and hygh is thy right hand.

Righteoulnes and equitie is the habitacion of thy seate: mercy and trueth shall goe before thy face.

Blessed is the people (O Lorde) that can reioyce in thee: they shall walke in the light of thy countenaunce.

Theyr

Theyr delite shalbe dayly in thy name: and in thy ryghteousnes shall they make theyr boaste.

For thou arte the glorye of theyr strength: and in thy louyng kindnes thou shalt lift vp our hornes.

For the lorde is oure defence: the holy one of Israel is our kyng.

Thou spakest sometyme in visions vnto thy Sainctes, and saydste: I haue layde helpe vpon one that is mightie, I haue exalted one chosen out of the people.

I haue founde Dauid my seruaunte: with my holye oyle haue I annoynted hym.

My hand shall hold him faste: and my arme shall strengthen him.

The enemie shall not bee hable to doe hym violence: the sonne of wickednes shall not hurt hym.

I shall smyte downe hys foes before hys face: and plage them that hate hym.

My trueth also and my mercy shall bee with hym: and in my name shall hys horne be exalted.

I wyll sette hys dominion also in the sea: and hys ryghte hand in the floudes.

He shall call me: thou arte my father, my God, and my strong saluacyon.

And I wyll make hym my firste borne: hygher then the kynges of the earth.

My mercy will I kepe for hym for euermore: and my couenaunt shall stand fast with hym.

Hys seede also wyll I make to endure for euer: and hys throne as the dayes of heauen.

But yf his children forsake my law: and walke not in my iudgementes.

If they breake my statutes, and kepe not my commaundementes: I wyll visite theyr offences with the rodde, and theyr synne with scourges.

Neuertheless, my louing kindnesse wil I not vtterly take from hym: nor suffre my trueth to fayle.

My couenante wyll I not breake, nor alter the thyng

that

that is gone oute of my lippes : I haue swoꝛne once by my holynes, that I will not faile Dauid.

His sede shall endure foꝛ euer : and his seate is like as the sunne befoꝛe me.

He shall stande fast foꝛ euermoꝛe as the mone: and as the faithfull witnes in heauen.

But thou hast abhoꝛred and foꝛsaken thine anoynted: and art displeased at hym.

Thou hast bꝛoken the couenaunt of thy seruaunt: and cast hys croune to the grounde.

Thou hast ouerthꝛowen al his hedges: and bꝛoken downe hys strong holdes.

Al they that goe by, spoyle hym: and he is become a rebuke to hys neyghbours.

Thou haste sette vp the ryght hand of hys enemyes : and made all hys aduersaries to reioyce.

Thou hast taken away the edge of hys sweoꝛd: and geuest hym not victoꝛy in the battayle.

Thou hast put out his gloꝛy: and cast his thꝛone downe to the grounde.

The dayes of hys youth hast thou shoꝛtened: and couered hym with dishonour.

Loꝛde, howe long wilt thou hide thy selfe, foꝛ euer? shall thy wꝛath burne like fier?

O remember howe shoꝛt my tyme is: wheꝛfoꝛe hast thou made all men, foꝛ nought?

What man is he that lyueth, and shall not see death? and shall he delyuer his owne soule from the hand of hell?

Loꝛde, where are thy olde louyng kindnesse: whiche thou sweaꝛest vnto Dauid in thy trueth?

Remembꝛe (Loꝛde) the rebuke that thy seruauntes haue: & how I doe beare in my bolome ỹ rebukes of many people.

Wherewith thyne enemies haue blasphemed thee : and slaundered the fotesteppes of thine anoynted, pꝛayse be the Loꝛde foꝛ euermoꝛe. Amen.

Domine refugium. psalm. xc.

Loꝛde

Moznig prayer.

LOzde thou haſt been our refuge: from one generacyon to another.

Before the mountaynes were brought forthe, or euer the earth and the worlde were made, thou arte god frō euerlastyng, and world without ende.

Thou turnest man to destruccion: agayne thou sayest, come agayne ye chyldren of men.

For a thousand yeares in thy sight, are but as yesterday: seyng that is past as a watche in the night.

Assone as thou scatterest them, they are euen as a slepe: & fade away lodainly lyke the grasse.

In the morning it is grene and groweth vp: but in the euenyng it is cut downe (dried vp) and withered.

For we consume away in thy displeasure: and are afrayd at thy wrathfull indignacyon.

Thou haste set our misdedes before thee: and oure secrete synnes in the light of thy countenaunce.

For whē thou arte angry, al our daies are gone: we bring our yeares to an ende, as it were a tale that is tolde.

The dayes of oure age are threscore yeares and ten, and though mē be so strong that they come to fourescore yeares: yet is theyr strength thē but labour and sorowe, so sone passeth it awaye, and we are gone.

But who regardeth the power of thy wrath: for euē therafter as man feareth, so is thy displeasure.

O teache vs to noumbre oure dayes: that we may applye our heartes vnto wisdome.

Turne thee agayne (O lorde) at the last: and be gracious vnto thy seruauntes.

O satisfye vs with thy mercy, and that sone: so shal we reioyce and be glad all the dayes of our lyfe.

Comforte vs agayne, now after the tyme that thou haste plagued vs: and for the yeares wherin we haue suffered aduersitie.

Shew thy seruauntes thy worke: and theyr chyldren thy glory.

And the glorious maiesty of the Lorde our God bee vpon vs:

vs: prosper thou the worke of our handes vpon vs, O prosper thou our handy worke.

Qui habitat. Psalm.xci.

WHoso dwelleth vnder the defence of the most hygh: shall abide vnder the shadowe of the almightie.

I wyll say vnto the lorde: thou art my hope and my strong holde, my God, in him will I trust.

For he shall delyuer thee from the snare of the hunter: and from the noysome pestilence.

He shall defende thee vnder hys wynges, and thou shalte be safe vnder his fethers: his faithfulnes and trueth shalbe thy shield and buckeler.

Thou shalt not be afrayde for any terrour by nighte: nor for the arrowe that flieth by daye.

For the pestilence that walketh in the darkenes: nor for the sickenes that destroyeth in the noone daye.

A thousande shall fall beside thee: and ten thousande at thy ryght hand, but it shall not come nigh thee.

Yea, with thyne eies shalte thou beeholde: and see the reward of the vngodly.

For thou lorde arte my hope: thou hast set thyne house of defence very hye.

There shall no euyll happen vnto thee: neyther shall anye plague come nie thy dwellyng.

For he shall geue his Aungels charge ouer thee: to kepe thee in all thy wayes.

They shall beare thee in theyr handes: that thou hurt not thy fote agaynst the stone.

Thou shalte goe vpon the Lion and adder: the yong Lyon and the dragon shalt thou treade vnder thy feete.

Because he hath set his loue vpon me, therfore shall I delyuer hym: I shall set hym vp, because he hath knowen my name.

He shall call vpon me, and I wyll heare hym: yea, I am with hym in trouble, I will deliuer hym, and bryng hym to honour.

With long life wil I satisfye him: & shew him my saluacio.

Bonum

Bonum est confitere. Psalm.xcii.

IT is a good thyng to geue thankes vnto the lorde: & to syng prayses vnto thy name, O most high.

To tel of thy louyng kindnes early in the morning: and of thy truth in the night season.

Upon an instrument of ten stringes, and vpō the lute: vpon a loude instrument, and vpon the harpe.

For thou Lorde hast made me glad thorough thy worckes: and I wil reioyce in geuing praise, for the operacions of thy handes.

O lord, how glorious are thy worckes: and thy thoughtes are very depe.

An vnwise man dooeth not well consider this: and a foole doth not vnderstande it.

When the vngodlye are grene as the grasse, and when all the workes of wickednes doe florysche: then shall they be destroyed forever, but thou lord art ỳ most high for euermore.

For loe, thyne enemies, O Lord, lo thyne enemies shal perishe: and all the workers of wickednes shalbe destroyed.

But my horne shalbe exalted, like the horne of an vnicorne: for I am anoynted with freshe oyle.

Myne eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked ỳ rise vp against me.

The righteous shall florishe lyke a Palme tree: and shall spreade abrode lyke a Cedre in Libanus.

Suche as be planted in the house of the lorde: shall florish in the courtes (of the house of our God.)

They shall also bryng forth more fruite in theyr age: and shalbe fat and well lykyng.

That they may shewe how true the Lord my strength is: and that there is none vnrighteousnes in hym.

Dominus regnauit. Psalm.xciii.

Euening prayer. THe Lord is kyng, and hath put on glorious apparell: the lorde hath put on his apparel, and girded him selfe with strength.

He hathe made the rounde worlde so sure: that it cannot be moued.

Euer

Euer sence the worlde began hath thy seate been prepared: thou art from euerlastyng.

The floudes are rysen (O Lorde) the floudes haue lift vp theyr noyce: the floudes lift vp their waues.

The waues of the sea are mightie, and rage horribly: but yet the Lorde that dwelleth on hie is mightier.

Thy testimonies O Lorde are very sure: holynes becommeth thyne house for euer.

Deus vltionum. Psal. xciiii.

O Lorde god to whom vengeaunce belongeth: thou god to whom vengeaunce belongeth, shewe thy selfe.

Arise thou iudge of the worlde: and rewarde the proude after their deseruing.

Lorde how long shall the vngodly: how long shall the vngodly triumphe.

How long shall al wycked doers speake so disdaynefully: and make suche proude boastyng.

They smite down thy people, O Lord: and trouble thine heritage.

They murther the widdowe, and the straunger: and put the fatherles to death.

And yet they say, tushe, the Lord shal not see: neyther shall the god of Jacob regarde it.

Take hede, ye vnwise among the people: O ye fooles, when wyll ye vnderstande.

He that planted the eare, shal he not heare: or he that made the eye, shall he not see.

Or he that nurtereth the Heathen: it is he that teacheth man knowledge, shal he not punishe.

The Lord knoweth the thoughtes of man: that they are but vayne.

Blessed is the man, whom thou chastenest (O lorde:) and teachest in thy lawe.

That thou mayest geue hym paryence in tyme of aduersitie: vntil the pyt be digged vp for the vngodly.

For the Lord wyl not fayle his people: neyther wyl he forsake his enheritaunce.

Until righteousnes turne agayn vnto iudgement: all such as be true of heart shall folowe it.

Who wyl ryse vp with me against the wicked: or who wyl take my parte against the euyll doers:

Yf the Lorde had not helped me: it had not failed, but my soule had been put to silence.

But when I saied, my foote hath slipped: thy mercye (O lord) helped me vp.

In the multitude of the sorowes that I had in my heart: thy comfortes haue refreshed my soule.

Wilt thou haue any thyng to doe with the stole of wickednes: which ymagineth mischiefe as a lawe:

They gather them together against the soule of the righteous: and condemne the innocent bloud.

But the lord is my refuge: and my god is ỹ strength of my confydence.

He shall recompence them their wickednes, and destroye them in their own malice: yea, the Lorde oure God shal destroye them.

Venite exultemus. psal. xcv.

Morning prayer.

O Come, let vs sing vnto ỹ lorde: let vs hartely reioyce in the strength of our saluacion.

Let vs come before his presence with thankes geuing: and shewe our selues glad in hym with Psalmes.

For the Lord is a great God: and a great kyng aboue all Goddes.

In his hand are al the corners of the earth: and ỹ strength of the hilles is hys also.

The sea is hys and he made it: and hys handes prepared the drye lande.

O come, let vs worshyp and fall downe: and knele before the Lord our maker.

For he is (the Lord) our god: and we are the people of his pasture, and the shepe of hys handes.

To day if ye wil heare his voice, hardē not your hearte: as in the prouocacion, and as in the day of temptacion in the wyldernesse.

When

When your fathers tempted me: proued me and sawe my workes.

Forty yeres long was I grened with that generacion, and sayde: it is a people that doue erre in their hartes, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they shoulde not entre into my rest.

Cantate domino canticum. psal. xcvi.

SIng vnto the lord a new song: syng vnto the lord, all the whole earth.

Sing vnto the Lord, and prayse hys name: be telling of his saluacion from daye to daye.

Declare his honour vnto the Heathen: and hys wonders vnto all people.

For the lord is great, and cannot worthely be praised: he is more to be feared then all goddes.

As for all the gods of the Heathen, they be but Idols: but it is the Lord that made the heauens.

Glory and worship are before him: power and honour are in hys Sanctuary.

Ascribe vnto the Lorde (O ye kynredes of the people:) ascribe vnto the Lorde worship and power.

Ascribe vnto the Lorde the honoure due vnto hys name: bring presentes, and come into hys courtes.

O worship the Lorde in the beautie of holynesse: lette the whole earth stande in awe of hym.

Tell it out among the heathen that the Lord is kyng: and that it is he which hath made the rounde world so fast that it cannot be moued, and howe that he shall iudge the people righteously.

Let the heauens reioyce, and let the earth be glad: lette the sea make a noyse, and all that therein is.

Let the field be ioyful, and al that is in it: then shall all the trees of the wood reioyce before the Lorde.

For he cometh, for he cometh to iudge the earth: and wyth righteousnes to iudge the worlde, and the people wyth hys trueth.

Dominus regnauit. Pſal.xcvii.

THe lord is king: the earth may be glad therof, yea the multitude of the Iſles may be glad therof.

Cloudes and darkenes are rounde about him: righteouſnes and iudgemente are the habitacion of his ſeate.

There ſhall goe a fyre before hym: and burne vp his enemies on euery ſide.

Hys lyghtenynges gaue ſhyne vnto the worlde: the earth ſaw it and was afrayd.

The hilles melted lyke waxe at the preſence of the lorde; at the preſence of the Lord of the whole earth.

The heauens haue declared his righteouſneſſe: and al the people haue ſeen hys glory.

Confounded be all they that worſhip carued ymages, and that delight in vaine goddes: worſhip hym al ye goddes.

Syon heard of it, and reioiſed: and the daughters of Iuda were glad, becauſe of thy iudgement O Lord.

For thou lorde art hier then all that are in the earth: thou art exalted farre aboue all goddes.

O ye that loue the Lord, ſe that ye hate the thing whyche is euil: the Lorde preſerueth the ſoules of hys ſayntes, he ſhall deliuer them from the hande of the vngodly.

There is ſprong vp a light for the righteous: and a ioyefull gladnes for ſuch as be true hearted.

Reioyce in the Lord, ye righteous: and geue thankes for a remembraunce of hys holynes.

Cantate domino. Pſal.xcviii.

Euening prayer.

O Sing vnto the Lorde a newe ſong: for he hath done marueylous thynges.

With his own right hand, and with his holy arme: hath he gotten hymſelfe the victory.

The Lorde declared hys ſaluacion: his righteouſnes hath he openly ſhewed in the ſight of the Heathen.

He hath remembred hys mercye and trueth towarde the houſe of Iſrael: and al the endes of the world haue ſeen the ſaluacyon of our god.

Shewe your ſelues ioyefull vnto the Lorde al ye landes: ſyng,

syng, reioyce, and geue thankes.

Prayse the Lorde vpon the harpe: syng to the harpe with a Psalme of thankesgeuing.

With trumpettes also and shawmes: O shew your selues ioyefull before the Lorde the kyng.

Lette the Sea make a noyse, and all that therein is: the round worlde, and they that dwell therein.

Let the fluddes clappe theyr handes, and lette the hylles be ioyfull together before the Lorde: for he is come to iudge the earth.

With rightoulnes shall he iudge the worlde: and the people with equitie.

Dominus regnauit. psalm. xcix.

THe Lorde is kyng, be the people neuer so vnpaciente; he sytteth betwene the Cherubins, be the earth neuer so vnquiet.

The Lorde is great in Sion: and hye aboue all people.

They shal geue thankes vnto thy name: whiche is great, wonderfull, and holy.

The kynges power loueth iudgemente, thou haste prepared equitie: thou hast executed iudgemente and righteousnesse in Jacob.

O magnifye the Lorde oure God: and fall downe before his footestole, for he is holy.

Moyses and Aaron among his Priestes, and Samuel among suche as call vpon hys name: these called vpon the Lorde, and he hearde them.

He spake vnto them oute of the cloudye pyller: for they kepte hys testimonies, and the law that he gaue them.

Thou heardest them (O Lorde our God:) thou forgauest them, O God, and punishedst theyr owne inuencions.

O magnifye the Lorde our God: and worshyp him vpon his holy hyll, for the Lorde our God is holy.

Iubilate deo. Psalm. c.

BEe ioyefull in the Lorde (all ye landes:) serue the Lorde with gladnesse, and come before hys presence with a song.

Be ye sure that the Lorde he is God: it is he that hathe made vs, and not we our selues, we are hys people and the shepe of his pasture.

O goe your way into his gates with thankesgeuyng, and into hys courtes with prayse: bee thankefull vnto hym, and speake good of his name.

For the lorde is gracious, his mercye is euerlastyng: and his trueth endureth from generacion to generacion.

Misericordiam &. psalm.ci.

My song shalbe of mercy and iudgemente: vnto thee (O Lorde) will I syng.

O lette me haue vnderstandyng: in the waye of godlynes.

When wilt thou come vnto me? I will walke in my house with a perfect hearte.

I will take no wicked thyng in hand: I hate the synnes of vnfaythfulnes, there shal no such cleaue vnto me.

A froward hearte shall depart from me: I wil not know a wicked person.

Whoso prieuely slaundreth his neighbour: hym will I destroye.

Whoso hathe also a proude loke and hye stomake: I will not suffer him.

Mine eyes looke vpon suche as bee faithfull in the lande: that they may dwell with me.

Whoso leadeth a godly lyfe: he shalbe my seruaunte.

There shal no disceytful person dwell in my house: he that telleth lyes, shall not tary in my sight.

I shal soone destroye al the vngodly that are in the land: that I maye roote oute all wicked doers from the cytie of the Lorde.

Domine exaudi oracionem meam. psalm.cii.

Moznig prayer.

Heare my prayer, O Lorde: and let my crying come in vnto thee.

Hyde not thy face fro me in the tyme of my trouble: enclyne thyne eares vnto me when I call, O heare me, and that ryght soone.

For my

For my dayes are consumed awaye lyke smoke: and my bones are brent vp, as it were a fyrebrand.

My hearte is smitten downe, and withered lyke grasse: so that I forgeat to eate my bread.

For the voyce of my groning: my bones will scante cleaue to my flesche.

I am become like a Pellicane of the wildernes: and lyke an Owle that is in the deserte.

I haue watched, and am euen as it were a sparowe: that sitteth alone vpon the house toppe.

Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together agaynst me.

For I haue eaten asches as it were bread: and mingled my drynke with weping.

And that because of thyne indignacion and wrathe: for thou hast taken me vp, and cast me downe.

My dayes are gone like a shadowe: and I am withered lyke grasse.

But thou (O lorde) shalt endure for euer: and thy remembraunce throughout all generacions.

Thou shalte aryse, and haue mercy vpon Syon: for it is tyme that thou haue mercy vpon her, yea the time is come.

And why: thy seruauntes thynke vpon her stones: and it pitieth them to see her in the dust.

The Heathen shall feare thy name, O Lorde: and all the kynges of the earth thy Maiestie.

When the Lorde shall build vp Syon: and when his glory shall appeare.

When he turneth hym vnto the prayer of the poore destytute: and despyseth not theyr desyre.

This shalbe written for those that come after: and the people whiche shalbe borne, shall prayse the Lorde.

For he hathe loked downe from his sanctuary: out of the heauen did the lord behold the earth.

That he might heare the mourninges of suche as bee in captiuitie: and deliuer the children appoynted vnto deathe.

That they maye declare the name of the Lorde in Syon:

and hys wooꝛshyp at Ieruſalem.

When the people are gathered together: and the kynge-domes alſo to ſerue the Looꝛde.

He bꝛought downe my ſtrength in my iourney: and ſhoꝛt-ned my dayes.

But I ſayd, O my God, take me not awaye in the mid-deſt of mine age: as foꝛ thy yeares, they endure thꝛougheout all generacions.

Thou Looꝛde, in the beginning haſt layd the foundacions of the earth: and the heauens are the wooꝛke of thy handes.

They ſhall periſhe, but thou ſhalte endure: they all ſhall waxe olde as doeth a garment.

And as a veſture ſhalt thou chaunge them, and they ſhal bee chaunged: but thou art theſame, and thy yeres ſhall not fayle.

The childꝛen of thy ſeruauntes ſhall continue: and theyꝛ ſeede ſhall ſtand faſt in thy ſight.

Benedic anima mea. pſalm. ciii.

PRayſe the Looꝛd, O my ſoule: and all that is within me, pꝛayſe his holy name.

Pꝛayſe the Looꝛde, O my ſoule: and foꝛgeat not al his benefites.

Whiche foꝛgeueth all thy ſynne: and healeth all thyne in-firmities.

Whyche ſaueth thy lyfe from deſtruccyon: and crouneth thee with mercy and louing kindnes.

Whiche ſatiſfyed thy mouth with good thynges: makyng thee young and luſty as an Eagle.

The Looꝛde executeth ryghteouſnes and iudgemente: foꝛ all them that are oppꝛeſſed with wꝛong.

He ſhewed his wayes vnto Moyſes: his wooꝛkes vnto the childꝛen of Iſrael.

The looꝛde is full of compaſſion and mercy: long ſuffryng, and of great goodnes.

He will not alway bee chyding: neither kepeth he his an-gre foꝛ euer.

He hathe not dealt with vs after our ſinnes: noꝛ rewar-

ded vs according to our wickednesses.

For loke how hie the heauen is in comparisō of the earth: so great is hys mercy also toward them that feare hym.

Loke howe wyde also the East is from the West: so farre hath he set our sinnes from vs.

Yea lyke as a father pitieth his owne children:euen so is the Lord mercyfull vnto them that feare hym.

For he knoweth wherof we be made:he remembreth that we are but duste.

The dayes of man are but as grasse:for he flourisheth as a floure of the fielde.

For as soone as the wynde goeth ouer it, it is gone: and the place therof shall know it nomore.

But the mercyfull goodnes of the Lorde endureth for euer,and euer,vpon them that feare him:and his righteousnesse vpon chylders children.

Euen vpon suche as kepe his couenaunt:and thinke vpon his commaundementes to doe them.

The Lorde hathe prepared his seate in heauen: and hys kyngdom ruleth ouer all.

O prayse the Lorde ye Aungels of hys, ye that excell in strength: ye that fulfyll his commaundement, and hearken vnto the voyce of hys wordes.

O prayse the Lord all ye his hostes:ye seruauntes of his, that doe his pleasure.

O speake good of the Lord all ye workes of his,in al places of his dominion:prayse thou the Lord, O my soule.

Benedic anima mea. psalm.ciiii.

Euening prayer.

PRaise the Lord,O my soule, O Lord my God:thou art become exceding glorious,thou art clothed with maiestie and honour.

Thou deckest thy selfe with lighte,as it were with a garment:and spredest out the heauens lyke a curtaine.

Whych layeth the beames of his chambers in the waters: and maketh the cloudes his charet, and walketh vpon the wynges of the wynde.

He maketh hys Aungelles spirites: and his ministers a flaming

kamyng fyre.

He laied the foundacions of the earth: that it neuer should moue at any tyme.

Thou coueredst it with the depe lyke as with a garment: the waters stande in the hilles.

At thy rebuke they flye: at the voyce of thy thunder they are afrayde.

They goe vp as hye as the hylles, and downe in the valleyes benethe: euen vnto the place whiche thou hast appointed for them.

Thou hast sette them theyr bondes whiche they shall not passe: neyther turne agayne to couer the earth.

He sendeth the sprynges into the ryuers, whiche runne among the hylles.

All beastes of the fielde drinke thereof: and the wild Asses quenche theyr thirst.

Beside them shall the foules of the ayre haue theyr habitacyon: and syng among the braunches.

He watereth the hylles from aboue: the earthe is fylled with the fruite of thy workes.

He bringeth foorth grasse for the cattell: and greene herbe for the seruice of menne.

That he maye bring fode out of the earth, and wyne that maketh glad the hearte of man: & oyle to make him a cherefull countenaunce, and bread to strengthe mans hearte.

The trees of the Lord also are full of sappe: euen the Cedars of Libanus whiche he hath planted.

Wherin the birdes make theyr nestes: and the firre trees are a dwellyng for the Storke.

The hye hylles are a refuge for the wylde goates: and so are the stony rockes for the Conies.

He appoynted the Moone for certayne seasons: and the Sunne knoweth his goyng downe.

Thou makest darkenes that it may bee night: wherin all the beastes of the forest doe moue.

The Lyons roaryng after theyr praye: dooe seeke theyr meate at God.

The

The Sunne ariseth, and they geat them away together: and laye them downe in theyr dennes.

Man goeth forthe to his worke and to his labour: vntyll the euenyng.

O Lorde, how manifold are thy workes: in wysdom hast thou made them all, the earth is full of thy ryches.

So is the great and wide sea also: wherein are thynges creppyng innumerable, both small and great beastes.

There goe the shippes, and there is that Leuiathan: whō thou hast made to take his pastyme therein.

These wayte all vpon thee: that thou mayste geue them meate in due season.

When thou geuest it them, they gather it: and when thou openest thy hand, they are fylled with good.

When thou hidest thy face, they are troubled: when thou takest awaye theyr breath they dye, and are turned agayne to theyr duste.

When thou lettest thy breath goe forth, they shalbe made: and thou shalt renew the face of the earth.

The glorious maiestie of the Lorde shall endure for euer: the Lord shall reioyce in his workes.

The earthe shall tremble at the loke of him: yf he doe but touche the hilles, they shall smoke.

I wyll syng vnto the Lorde as long as I lyue: I wyll prayse my God whyle I haue my beyng.

And so shall my woordes please hym: my ioye shalbe in the Lorde.

As for sinners, they shalbe consumed oute of the earthe, and the vngodly shall come to an ende: prayse thou the lord, O my soule prayse the Lorde.

Confitemini domino. psalm. cv.

O Geue thankes vnto the Lord, and cal vpon his name: tell the people what thinges he hath done. Morning prayer.

O let youre songes be of him, and prayse hym: and let youre talkyng be of all his wonderous workes.

Reioyce in his holy name: let the hearte of them reioyce that seeke the Lorde.

Seke

Seke the Lorde and his strength: seke his face euermore.

Remembre the meruaylous workes that he hathe doone: his wonders, and the iudgementes of his mouth.

O ye seede of Abraham his seruaunt: ye children of Iacob his chosen.

He is the Lorde oure God: his iudgementes are in all the worlde.

He hathe been alway mindfull of his couenaunt and promyse: that he made to a thousand generacyons.

Euen the couenaunte that he made with Abraham: and the othe that he swore vnto Isaac.

And appoynted thesame vnto Iacob for a lawe: and to Israel for an euerlastyng Testament.

Saying, vnto thee wyll I geue the land of Canaan: the lot of your enheritaunce.

When there was yet but a few of them: and they straungers in the lande.

What tyme as they wente from one nacyon to another: from one kingdom to another people.

He suffred no man to doe them wrong: but reproued euen kinges for theyr sakes.

Touche not myne annoynted: and doe my Prophetes no harme.

Moreouer, he called for a dearth vpon the land: and destroyed all the prouision of bread.

But he had sent a man before them: euen Ioseph whyche was solde to be a bond seruaunt.

Whose feete they hurte in the stockes: the yron entred into his soule.

Untyll the tyme came that hys cause was knowen: the worde of the Lord tryed hym.

The king sent, and delyuered hym: the Prince of the people let him goe free.

He made him Lorde also of his houle: and ruler of all hys substaunce.

That he myght enfourme his Princes after hys wyll: and teache his Senatours wysedome.

Israel

Israel also came into Egipt: and Jacob was a straunger in the lande of Ham.

And he encreased hys people exceedyngly: and made them stronger then their enemyes.

Whose heart turned so that they hated his people: and dealt untruely with hys seruauntes.

Then sent he Moses his seruaunt: and Aaron, whom he had chosen.

And these shewed his tokens among them: and wonders in the lande of Ham.

He sente darkenes, and it was darke: and they were not obedyent vnto hys worde.

He turned their waters into bloud: and slew their fishe.

Their land brought forth frogges: yea, euē in their kinges chambres.

He spake the word, and there came all maner of flies: and lyce in all theyr quarters.

He gaue them hayle stones for rayne: and flambes of fyre in theyr lande.

He smote their vines also, and figtrees: and destroied the trees, that were in their coastes.

He spake the woorde, and the greshoppers came, & Caterpillers innumerable: & did eate vp all the grasse in theyr lande, and deuoured the fruite of their grounde.

He smote al the fyrst borne in their lande: euen the chief of all their strength.

He broughte them forth also with siluer and golde: there was not one feble person among their tribes.

Egipt was glad at their departyng: for they were afrayd of them.

He spred oute a cloude to bee a coueryng: and fier to geue light in the night season.

At theyr desyre, he broughte quayles: and he fylled them with the bread of heauen.

He opened the rocke of stone, and the waters flowed out: so that ryuers ran in the drye places.

For why? he remembreth hys holy promyse: and Abra-

ham

ham his seruaunt.

And he brought forth his people with ioye: and his chosen with gladnes.

And gaue them the landes of the Heathen: and they toke the labours of the people in possession.

That they might kepe his statutes: & obserue his lawes.

Confitemini domino. psal. cvi.

Euening prayer.

O Geue thankes vnto the lord, for he is gracious: and his mercy endureth for euer.

Who can expresse the noble actes of the lord: or shew forth all his prayse?

Blessed are they that alwaye kepe iudgemente: and doe righteousnes.

Remembre O lorde, accordyng to thy fauoure, that thou beareste vnto thy people: O visite me with thy saluacion.

That I may see the felicitie of thy chosen: and reioyce in the gladnes of thy people, and geue thankes with thine enheritaunce.

We haue sinned with our fathers: we haue done amysse, and dealt wickedly.

Our fathers regarded not thy wonders in Egipt, neyther kepte they thy greate goodnes in remembraunce: but were disobedient at the sea, euen at the redde sea.

Neuertheles, he helped them for his names sake: that he might make his power to be knowen.

He rebuked the red sea, and it was dried vp: so he led them through the depe, as through a wildernes.

And he saued them from the aduersaries hand: and deliuered them from the hande of the enemye.

As for those that troubled them, the waters ouerwhelmed them: there was not one of them lefte.

Then beleued they his wordes: and sang praise vnto him.

But within a whyle they forgatte his workes: and would not abyde his counsayle.

But lust came vpon them in the wilderues: and they tempted god in the deserte.

And he gaue them their desire: and sent leanesse wythall

into

into their soule.

They angred Moses also in the tentes: and Aaron the sainct of the Lorde.

So the earth opened and swalowed vp Dathan: and couered the congregacion of Abiram.

And the fier was kiendled in their companye: the flame vprent vp the vngodly.

They made a calfe in Horeb: and worshipped the molten ymage.

Thus they turned their glory into the similitude of a calf: that eateth haye.

And they forgat god their Sauioure: whiche had done so great thynges in Egipt.

Wonderous woorkes in the lande of Ham: and fearefull thynges by the red sea.

So he said, he would haue destroied them, had not Moyses his chosē stand before him in the gappe: to turne away hys wrathfull indignacion, leste he shoulde destroye them.

Yea, they thought scorne of that pleasaunt land: and gaue no credence vnto hys worde.

But murmured in their tentes: and harkened not vnto the voyce of the Lorde.

Then lift he vp his hand against them: to ouerthrow them in the wildernes.

To cast out their sede among the nacions: and to scatter them in the landes.

They ioyned themselues vnto Baal Peor: and eate the offerynges of the dead.

Thus they prouoked hym vnto anger with their owne inuencions: and the plague was great among them.

Then stode vp Phinees, & prayed: & so the plague ceased.

And that was coumpted vnto him for righteousnes: amōg all posterities for euermore.

They angred hym also at the waters of stryfe: so that he punished Moses for their sakes.

Because they prouoked hys spirite so: that he spake vnaduisedly wyth hys lyppes.

Neyther

Neyther destroyed they the Heathen: as the Lorde commaunded them.

But were mingled among the Heathen: and learned their workes.

Inlomuch that thei worshipped their ydols, which turned to their own decay: yea, thei offred their sonnes, and daughters vnto deuilles.

And shed innocente bloud, euen the bloud of their sonnes and of their daughters: whom thei offered vnto the ydols of Canaan, and the lande was defiled with bloud.

Thus were they stayned with their owne woorkes: and went a whoring with their own inuencions.

Therfore was the wrath of the Lord kindled against his people: insomuch that he abhorred hys owne enheritaunce.

And he gaue them ouer into the hand of the Heathen: and they that hated them, were Lordes ouer them.

Their enemyes oppressed them: & had them in subiecyon.

Many a tyme did he deliuer thē: but they rebelled against him with their owne inuencions, and were brought downe in their wyckednesse.

Neuertheiesse, when he saw their aduersitie: he heard their complaynte.

He thoughte vpon his couenaunt, and pitied them, according vnto ỹ multitude of his mercies: yea, he made all those that had led them awaye captiue to pitie them.

Deliuer vs O lord oure god, and gather vs frō among the Heathen: that we may geue thankes to thy holy name, and make our boast of thy prayse.

Blessed be the Lord god of Israel, from euerlasting and worlde without ende: and let all people saye. Amen.

Confitemini domino. Psal. cvii.

Morning prayer. O Geue thankes vnto the lord, for he is gracious: and his mercy endureth for euer.

Let them geue thankes: whom the Lorde hath redemed, and deliuered from the hande of the enemye.

And gathered them out of the landes: from the East, and from the west, from the North, and from the South.

They

They went astraye in the wildernes out of the way: and founde no citie to dwel in.

Hungry, and thirstie: their soule faynted in them.

So they cryed vnto the lord in their trouble: and he delyuered them from their distresse.

He led them furth by the ryght way: that they might goe to the citie where they dwelt.

O that men would therfore praise the lorde, for his goodnes: and declare the wonders that he doth for the childzen of men.

For he satisfied the emptie soule: and filleth the hungrye soule with gladnes.

Such as sit in darkenes, and in the shadow of death: being fast bounde in miserye and yron.

Because they rebelled against the wordes of the lord: and lightly regarded the counsayle of the most high.

He also brought down their heart thorow heauines: they fell down, and there was none to helpe them vp.

So when they cryed vnto the lord in their trouble: he deliuered them out of their distresse.

For he brought them out of darkenes: and out of the shadowe of death: and brake their bondes in sunder.

O that men would therfore prayse the lord for his goodnes: and declare the wonders that he doth for the childzē of men.

For he hath broken the gates of brasse: and smytten the barres of yron in sunder.

Foolysh men are plaged for their offence: and because of their wickednes.

Their soule abhorred al maner of meate: and they were euen hard at deathes dore.

So, when they cried vnto the lord in their trouble: he deliuered them out of their distresse.

He sent hys worde and healed them: and they were saued from their destruccion.

O that mē would therfore praise the lord for his goodnes: and declare the wonders that he doeth for the chyldzen

of men.

That they would offer vnto hym the sacrifice of thankes geuing: and tell out hys workes with gladnes.

They that goe down to the sea in shippes: and occupy their busynes in great waters.

These men see the workes of the lord: and his wonders in the depe.

For at hys worde the stormy winde aryseth: which lifteth vp the waues therof.

They are caryed vp to heauen, and downe agayne to the depe: theyr soule melteth away because of the trouble.

They rele to and fro, and stacker like a dronken man: and are at their wyttes ende.

So when they crye vnto the lord in their trouble: he deliuereth them out of their distresse.

For he maketh the storme to ceasse: so that the waues therof are styll.

Then are they glad, because they be at rest: and so he bringeth them vnto the hauen where they would be.

O that men would therfore prayse the lorde for his goodnes: and declare the wonders that he doth for the children of men.

They that would exalte hym also in the congregacyon of the people: and prayse hym in the seate of the elders.

Which turneth the fludds into a wildernes: and drieth vp the water springes.

A fruitefull land maketh he barren: for the wickednes of them that dwell therein.

Againe, he maketh the wyldernes a standing water: and water springes of a drye grounde.

And there he setteth the hungry: that they may build them a citie to dwell in.

That they may sowe their lande: and plante vineyardes to yelde them fruites of encrease.

He blesseth them so that they multiply excedingly: and suffereth not their cattell to decrease.

And agayne, when they are minished and broughte lowe: through

thrꝛough oppꝛeſſion, thrꝛough plage oꝛ trouble.

Though he ſuffre them to be euil intreated thrꝛough Tirantes: & let thē wander out of the waye in the wildernes.

Yet helpeth he the pooꝛe out of miſerye: and maketh hym houſholdes like a flocke of ſhepe.

The righteous will conſider thys, and reioyce: and the mouth of al wickednes ſhalbe ſtopped.

Whoſo is wiſe, will ponder theſe thynges: and they ſhall vnderſtand the louing kindnes of the Lord.

Paratum cor meum. pſal. cviii.

Euenig prayer.

O God, my heart is ready (my heart is ready:) I will ſyng and geue prayſe, with the beſt member that I haue.

Awake thou lute and harpe: I my ſelfe wil awake right early.

I wil geue thankes vnto thee, O Lord, among the people: I wil ſing prayſes vnto thee, among the nations.

For thy mercy is greater then the heauens: and thy truth reacheth vnto the cloudes.

Set vp thy ſelf O god, aboue the heauens: and thy glory aboue al the earth.

That thy beloued may be deliuered: let thy righte hande ſaue them, and heare thou me.

God hath ſpoken in his holines: I wil reioyce therfore, and deuide Sichem, and mete out the valey of Sucoth.

Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of mine head.

Iuda is my lawe geuer, Moab is my waſhepot: ouer Edom will I caſt out my ſhoe, vpon the Philiſtines will I tryumphe.

Who wyll leade me into the ſtrong citie? and who wyll bring me into Edom?

Haſt not thou forſake vs O god? and wilt not thou god, goe furth with our hoſtes?

O helpe vs againſt the enemy: for vaine is the helpe of mā.

Thrꝛough god we ſhall doe great actes: and it is he that

shall treade down our enemies.

Deus laudem. psal.cix.

HOld not thy tong(O god)of my prayse:for the mouth of the vngodlye,yea and the mouth of the deceitfull is opened vpon me.

And they haue spoken against me with false tonges:they compassed me about also with wordes of hatred, & fought against me without a cause.

For the loue that I had vnto them:lo they take now the contrary part,but I geue my selfe vnto prayer.

Thus haue they rewarded me euill for good:and hatred for my good will.

Set thou an vngodly man to be ruler ouer hym:and let Sathan stand at his right hand.

When sentence is geuen vpon him,let hym be condemned: and let his prayer be turned into sinne.

Let his dayes be fewe:and let an other take hys office.

Let his children be fatherles:and his wife a wiedowe.

Let his children be vagabondes,and begge their bread: let them seke it also out of desolate places.

Let the extorcioner consume all that he hath:and let the straungers spoyle his labour.

Let there be no man to pitie hym:nor to haue compassion vpon his fatherles children.

Let his posteritie be destroyed:and in the next generacion,let his name be cleane put out.

Let the wickednes of hys fathers,be had in remēbrance in the sight of the Lord:and let not the sinne of his mother be done away.

Let them alwaye be before the lorde:that he may roote out the memoriall of them from of the earth.

And that because his mind was not to doe good:but persecuted the poore helpeles man,that he might slay him that was vexed at the heart.

His delight was in cursing,and it shal happen vnto him: he loued not blessyng,therefore shall it be farre from hym.

He clothed himselfe with cursing like as with a rayment: and it shall come into his bowelles like water, and like oile into hys bones.

Let it be vnto hym as a cloke that he hath vpon hym: and as the gyrdel that he is alwaye girded withall.

Let it thus happen from the Lord vnto myne enemies: and to those that speake euill agaynst my soule.

But deale thou with me (O lord god) accordyng vnto thy name: for swete is thy mercy.

O deliuer me, for I am helples and poore: and my heart is wounded within me.

I goe hence lyke the shadow that departeth: and am dryuen awaye as the Grashopper.

My knees are weake through fasting: my flesh is dried vp for want of fatnes.

I became also a rebuke vnto them: they that loked vpon me, shaked their heades.

Helpe me, (O Lorde my God:) Oh saue me accordyng to thy mercy.

And they shall know how that this is thy hande: and that thou Lorde hast done it.

Though they curse, yet blesse thou: and let them be confounded that rise vp agaynst me, but let thy seruaunt reioice.

Let mine aduersaries be clothed with shame: and let them couer themselues with theyr owne confusyon, as wyth a cloke.

As for me, I wyll geue great thankes vnto the lord with my mouth: and prayse hym emong the multitude.

For he shall stande at the right hande of the poore: to saue hys soule from vnryghteous iudges.

Dixit dominus domino meo. Psal. cx.

THe lord sayd vnto my lord: syt thou on my right hand vntyll I make thyne enemyes thy fotestole. Morning prayer.

The lord shal send the rod of thy power out of Sion: be thou ruler euen in the middest emong thyne enemies.

In the day of thy power shal the people offer the free wyl.

offeringes with an holy worshipe: the dewe of thy birth is of the wombe of the morning.

The lord sware and wil not repent: thou art a Priest for euer, after the order of Melchisedech.

The lorde vpon the righte hande: shall wounde euen kinges, in the daye of hys wrath.

He shall bee iudge emong the heathen: he shall fyll the places with dead bodyes, and smite in sunder the heades ouer dyuerse countreies.

He shall drinke in the broke of the way: therfore shall he lyft vp hys head.

Confitebor tibi domine. psal. cxi.

I Wil geue thākes vnto ỹ lord, with my whole hearte: secretly emong the faithfull, and in the congregaciō.

The workes of the lord are great: sought out of all them that haue pleasure therein.

His worke is worthy to be praysed and had in honoure: and his righteousnes, endureth for euer.

The merciful and gracious lord hath so done his meruey-lous workes: that they ought to be had in remembraunce.

He hath geuen meate vnto them that feare hym: he shall euer bē myndfull of hys couenaunt.

He hath shewed his people the power of his workes: that he may geue them the heritage of the heathen.

The workes of his handes are veritie and iudgement: al hys commaundementes are true.

They stande fast for euer and euer: and are doen in trueth and equitie.

He sent redempcion vnto hys people: he hath commaunded hys couenaunt for euer, holy and reuerent is hys name.

The feare of the lord is the beginning of wisedome: a good vnderstanding haue al they that doe thereafter, the prayse of it endureth for euer.

Beatus vir. psal. cxii.

BLessed is the man that feareth the lord: he hath great delight in hys commaundementes.

His sede shalbe mightie vpon earth: the generacion

of

of the faythfull shalbe blessed.

Riches and plenteousnes shalbe in his house: and his righteousnes endureth for euer.

Unto the godly there aryseth vp light in the darkenes: he is mercifull, louing and ryghteous.

A good man is mercyfull and lendeth: and wil guyde hys wordes with discrecion.

For he shal neuer be moued: and the righteous shalbe had in an euerlastyng remembraunce.

He wil not be afrayd for any euil tidinges: for his hearte standeth fast, and beleueth in the Lorde.

His heart is stablished and wil not shrinke: vntil he see his desyre vpon hys enemyes.

He hath dispersed abroade, and geuen to the poore: and his righteousnes remayneth for euer, hys horne shal be exalted with honoure.

The vngodly shall see it, and it shall greue hym: he shall gnasche with hys teeth, and consume awaye, the desire of the vngodly shall perysche.

Laudate pueri. psal.cxiii.

PRaise the lord (ye seruauntes:) O prayse the name of the lorde.

Blessed be the name of the Lord: from thys tyme furth for euermore.

The lordes name is praysed: frō the rising vp of the Sunne, vnto the goyng downe of the same.

The lord is high aboue al heathē: and his glory aboue the heauens.

Who is lyke vnto the lord our god, that hath his dwelling so high: and yet humbleth hym selfe, to beholde the thynges that are in heauen and earth.

He taketh vp the simple out of the dust: and lifteth the poore out of the myer.

That he may set him with the princes: euen with the princes of hys people.

He maketh the barren woman to kepe house: and to bee a ioyfull mother of chyldren.

In exitu Israel. Psal.cxiiii.

Euenig prayer.

WHen Israel came oute of Egipte: and the house of Jacob from emong the straunge people.

Juda was hys sanctuarye: and Israel hys dominyon.

The sea saw that, and fled: Jordan was driuen backe.

The mountaines skipped like Rammes: and ỹ litle hilles lyke yong shepe.

What ayleth thee, O thou sea, that thou fleddest: and thou Jordan that thou wart dryuen backe:

Ye moũtaines, that ye skipped like Rammes: and ye little hilles lyke yong shepe:

Tremble thou earth at the presence of the lord: at the presence of the god of Jacob.

Which turned the harde rocke into a standing water: and the flinte stone into a springing well.

Non nobis domine. Psal.cxv.

NOt vnto vs (O Lorde) not vnto vs, but vnto thy name geue the prayse: for thy louing mercy, and for thy truethes sake.

Wherfore shal the heathen say: where is now their God:

As for our god he is in heauen: he hath done whatsoeuer pleased hym.

Their Idols are syluer and gold: euen the worke of mens handes.

They haue mouth and speake not: eyes haue they and see not.

They haue eares, and heare not: noses haue they and smel not.

They haue handes and handell not: fete haue they and walke not, neyther speake they through their throte.

They that make them are lyke vnto them: and so are all such as put their trust in them.

But thou house of Israel, truste thou in the Lorde: he is their succour and defence.

Ye house of Aaron, put your trust in the lorde: he is theyr helper and defender.

Ye

Ye that feare the Lorde, trust ye in the Lorde: he is theyr helper and defender.

The Lorde hath been myndfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shal blesse the house of Aaron.

He shall blesse them that feare the Lorde: both small and greate.

The Lorde shall encrease you more and more: you and your children.

Ye are the blessed of the Lorde: whiche made heauen and earth.

All the whole heauens are the Lordes: the earth hath he geuen to the children of men.

The dead prayse not thee (O Lorde:) neither al they that goe down into the silence.

But we wyll prayse the Lord: from thys tyme furth for euermore.

Dilexi quoniam. Psal. cxvi.

Morning prayer.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

℣. That he hath enclyned hys eare vnto me: therfore wyll I call vpon hym, as long as I lyue.

The snares of death compassed me rounde about: and the paynes of hell gate holde vpon me.

I shall fynde trouble and heauines, and I shall call vpon the name of the lorde: (O lorde) I beseche thee delyuer my soule.

Gracyous is the lord and righteous: yea our god is mercyfull.

The lord preserueth the simple: I was in misery, and he helped me.

Turne agayne then vnto thy rest O my soule: for the lord hath rewarded thee.

And why? thou hast deliuered my soule from death: myne eyes from teares, and my fete from fallyng.

I wil walke before the lord: in the land of the lyuing.

I beleued, and therefore wyll I speake: but I was sore troubled,

troubled, I sayd in my hast, all men are lyers.

What rewarde shall I geue vnto the Lord: for al the benefytes that he hath done vnto me?

I wil receiue the cup of saluacion: and cal vpon the name of the lorde.

I wyl paye my vowes now in the presence of all his people: right deare in the sight of the Lorde, is the death of hys saynctes.

Behold (O lord) how that I am thy seruaunte: I am thy seruaunt, and the sonne of thy handmayd, thou hast broken my bones in sunder.

I wil offer to thee the sacrifice of thankesgeuing: and wyl call vpon the name of the Lorde.

I will pay my vowes vnto the Lord, in the sight of al his people: in the courtes of the Lordes house, euen in the middest of thee, O Jerusalem, Prayse the Lorde.

Laudate dominum. psal. cxvii.

O Prayse the Lorde all ye heathen: prayse hym all ye nacions.

For his mercifull kindnes is euer more and more towarde vs: and the trueth of the Lorde endureth for euer, Prayse the Lorde.

Confitemini domino. psal. cxviii.

O Geue thankes vnto the Lord, for he is gracious: because hys mercy endureth for euer.

Let Israel nowe confesse that he is gracyous: and that hys mercy endureth for euer.

Let the house of Aaron now confesse: that his mercy endureth for euer.

Yea, let them nowe that feare the Lorde confesse: that his mercy endureth for euer.

I called vpon the Lord in trouble: and the lorde heard me at large.

The lord is on my syde: I wil not feare what man dooeth vnto me.

The lord taketh my part with them that helpe me: therfore shall I see my desyre vpon myne enemyes.

It is better to trust in the lord:then to put any confidence in man.

It is better to trust in the lord:then to put any confidence in Princes.

All nacions compassed me rounde about:but in the name of the lorde wyll I destroye them.

They kept me in on euery syde,they kept me in(I say)on euery syde:but in the name of the lord I wyll destroy them.

They came about me lyke Bees:and are extinct, euen as the fyre emong the thornes,for in the name of the lord I wil destroye them.

Thou hast thrust sore at me,that I myghte fall: but the lorde was my helpe.

The lord is my strength and my song:and is become my saluacion.

The voice of ioye and health is in the dwellynges of the ryghteous: the ryght hande of the lord bringeth myghty thynges to passe.

The right hand of the lord hath the preheminence:the right hand of the lord bringeth mightie thinges to passe.

I wil not die,but liue:and declare the workes of the lord.

The lorde hath chastned and corrected me:but he hath not geuen me ouer vnto death.

Open me the gates of righteoulnes:that I may goe into them,and geue thankes vnto the lord.

Thys is the gate of the lord:the righteous shall enter into it.

I wil thanke thee,for thou hast heard me:and art become my saluacion.

Thesame stone which the builders refused:is become the head stone in the corner.

Thys is the lordes doing:& it is marueilous in our eyes.

This was the day which the lord hath made:we will reioyce and be glad in it.

Helpe(me)now O lord:O lord,sende vs now prosperitie.

Blessed be he that cometh in the name of the lord: we haue wished you good lucke,ye that be of the houle of the lorde.

God

God is the lorde, whiche hath shewed vs light: binde the sacrifice with coardes, yea euen vnto the hornes of ỹ altare.

Thou art my god, and I wyll thanke thee: thou arte my God, and I wil prayse thee.

O geue thankes vnto the lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. psal. cxix.

Euenig prayer.

BLessed are those that bee vndefyled in the waye: and walke in the law of the Lord.

Blessed are they that kepe his testimonies: and seeke hym with theyr whole heart.

For they which doe no wickednes: walke in hys wayes.

Thou hast charged: that we shal diligently kepe thy commaundementes.

O that my waies were made so directe: that I might kepe thy statutes.

So shal I not be confounded: whyle I haue respecte vnto all thy commaundementes.

I wil thanke thee with an vnfained heart: when I shall haue learned the iudgementes of thy ryghteousnes.

I will kepe thy Ceremonies: O forsake me not vtterly.

In quo corrigit.

WHerwith shall a yong man clense hys waye: euen by ruling hymselfe after thy worde.

With my whole heart haue I soughte thee: O let me not goe wrong out of thy commaundementes.

Thy wordes haue I hyd within mine heart: that I should not synne agaynste thee.

Blessed art thou, O Lorde: O teache me thy statutes.

With my lippes haue I been telling: of al the iudgementes of thy mouth.

I haue had as great delight in the way of thy testimonies: as in all maner of riches.

I wil talke of thy commaundementes: and haue respecte vnto thy wayes.

My delight shalbe in thy statutes: and I wil not forgeat thy worde.

Retribue seruo.

DO wel vnto thy seruant: that I may liue and kepe thy wooꝛd.

Open thou mine eyes: that I may see the wonderous thinges of thy lawe.

I am a straunger vpon earth: O hyde not thy commaundementes.

My soule bꝛeaketh out foꝛ the very feruent desyꝛe: that he hath alway vnto thy iudgementes.

Thou hast rebuked the pꝛoude: and cursed are they that doe erre from thy commaundementes.

O turne fro me shame and rebuke: foꝛ I haue kept thy testimonies.

Pꝛinces also did sit and speake agaynst me: but thy seruaunt is occuppyed in thy statutes.

Foꝛ thy testimonies are my delight: and my counsellers.

Adhesit pauimento.

MY soule cleaueth to the dust: O quicken thou me accoꝛding to thy wooꝛd.

I haue knowledged my waies: and thou heardest me: O teache me thy statutes.

Make me to vnderstande the way of thy commaundementes: and so shal I talke of thy wonderous woꝛkes.

My soule melteth away foꝛ very heauines: comfoꝛt thou me accoꝛding to thy wooꝛd.

Take fro me the way of lying: and cause thou me to make much of thy lawe.

I haue chosen the waye of trueth: and thy iudgementes haue I layd befoꝛe me.

I haue sticken vnto thy testimonies: O Loꝛd confounde me not.

I will runne the waye of thy commaundementes: when thou hast set my heart at libertie.

Legem pone.

TEache me O Loꝛde, the waye of thy statutes: and I shall kepe it vnto the ende. Moꝛnig pꝛayer.

Geue me vnderstanding, and I shal kepe thy law:

yea

yea, I shal kepe it with my whole heart.

Make me to goe in the path of thy commaundementes: for therin is my desyre.

Encline my heart vnto thy testimonies: and not to couetousnes.

O turne awaye mine iyes, lest they beholde vanitie: and quicken thou me in thy way.

O stablish thy word in thy seruaunte: that I maye feare thee.

Take away the rebuke that I am afraid of: for thy iudgementes are good.

Beholde, my delyghte is in thy commaundementes: O quicken me in thy righteousnes.

Et veniat super me.

LEt thy louing mercy come also vnto me, O lord: euē thy saluacion accordyng vnto thy word.

So shal I make aunswere vnto my blasphemers: for my trust is in thy word.

O take not the woorde of thy trueth vtterly out of my mouth: for my hope is in thy iudgementes.

So shall I alway kepe thy lawe: yea, for euer and euer.

And I will walke at libertie: for I seke thy commaundementes.

I wil speake of thy testimonies also, euen before kinges: and wil not be ashamed.

And my delight shalbe in thy commaundementes: which I haue loued.

My handes also wil I lift vp vnto thy cōmaundementes which I haue loued: and my studye shalbe in thy statutes.

Memor esto verbi tui.

THinke vpon thy seruaūt, as concerning thy word: wherin thou hast caused me to put my trust.

The same is my coumforte in my trouble: for thy word hath quickened me.

The proude haue had me exceadynglye in derision: yet haue I not shrinked from thy lawe.

For I remēber thine euerlasting iudgementes, O lord: and

and receyued comfort.

I am horriblye afraide: for the vngodly that forsake thy lawe.

Thy statutes haue been my songes: in the house of my pilgrimage.

I haue thoughte on thy name O Lord, in the night season: and haue kept thy lawe.

This I had: because I kept thy commaundementes.

Portio mea domine.

THou art my portion O lord: I haue promised to kepe thy lawe.

I made mine humble petition in thy presence with my whole heart: O be merciful vnto me, according vnto thy worde.

I called mine owne waies to remembraunce: and turne my fete into thy testimonies.

I made hast: and prolonged not the time to kepe thy commaundementes.

The congregacion of the vngodly haue robbed me: but I haue not forgotten thy lawe.

At midnight I will rise, to geue thankes vnto thee: because of thy righteous iudgementes.

I am a companion of all them that feare thee: and keepe thy commaundementes.

The earth, O Lorde is full of thy mercy: O teache me thy statutes.

Bonitatem fecisti.

O Lorde, thou hast dealt graciously with thy seruaunt: according vnto thy woorde.

O learne me true vnderstanding and knowledge: for I haue beleued thy commaundementes.

Before I was troubled I went wrong: but now haue I kept thy worde.

Thou arte good and gracious: O teache me thy statutes.

The proude haue imagined a lie againste me: but I wyll kepe thy commaundementes with my whole hearte.

Their hearte is as fat as brawne: but my delyghte hathe been

been in thy lawe.

It is good for me that I haue ben in trouble: that I may learne thy statutes.

The law of thy mouth is dearer vnto me: then thousandes of golde and siluer.

Manus tue fecerunt me.

Euening prayer. THy handes haue made me and fashioned me: O geue me vnderstandyng, that I may learne thy commaũdementes.

They that feare thee will be glad when they see me: because I haue put my trust in thy worde.

I knowe, O Lorde, that thy iudgementes are right: and that thou of very faithfulnes hast caused me to be troubled.

O let thy mercifull kyndnes be my comforte: according to thy worde vnto thy seruaunt.

O let thy louyng mercies come vnto me that I may lyue: for thy law is my delight.

Let the proude bee confounded, for they goe wickedlye about to destroy me: but I will be occupied in thy commaundementes.

Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

Oh let my heart be sounde in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluacion: and I haue a good hope, because of thy woorde.

Mine iyes long sore for thy woorde: saying, O when wilt thou comfort me?

For I am become like a bottel in the smoke: yet doe I not forgeat thy statutes.

How many are the daies of thy seruaunt: when wylt thou be auenged of them that persecute me?

The proude haue digged pittes for me: whiche are not after thy lawe.

All thy cõmaundementes are true: they persecute me falsly, O be thou my helpe.

They

They had almoſt made an ende of me vpon earthe: but I forſoke not thy commaundementes.

O quicke me after thy louing kindnes: and ſo ſhall I kepe the teſtimonies of thy mouth.

Jneternum domine.

O Lord, thy worde: endureth for euer in heauen.

Thy trueth alſo remayneth from one generacion to another: thou haſt layde the foundacion of the earthe, and it abideth.

They continue this daye, according to thyne ordinaunce: for all thynges ſerue thee.

If my delight had not been in thy law: I ſhould haue periſhed in my trouble.

I wil neuer forgeat thy commaundementes: for with the thou haſt quickened me.

I am thyne, Oh ſaue me: for I haue ſoughte thy commaundementes.

The vngodly laid waite for me to deſtroye me: but I wil conſider thy teſtimonyes.

I ſee that all thynges come to an end: but thy commaundemente is exceadyng broade.

Quomodo dilexi.

O Lord, what loue haue I vnto thy law: all the day long is my ſtudy in it.

Thou, through thy commaundementes haſt made me wiſer then mine enemies: for they are euer with me.

I haue more vnderſtanding then my teachers: for thy teſtimonies are my ſtudy.

I am wiſer then the aged, becauſe I kepe thy commaundementes.

I haue refrayned my fete from euery euill waye: that I may kepe thy worde.

I haue not ſhronke from thy iudgementes: for thou teacheſt me.

O how ſwete are thy wordes vnto my throte: yea, ſweter then hony vnto my mouth.

Through thy commaundementes I geat vnderſtanding:

therfore I hate all wicked wayes.

Lucerna pedibus meis.

Morning prayer.

THy word is a lanterne vnto my feete: and a light vnto my pathes.

I haue sworne, and am stedfastly purposed: to kepe thy righteous iudgementes.

I am troubled aboue measure: quicken me, O Lorde, according vnto thy worde.

Let the frewil offeringes of my mouth please thee, O lord: and teache me thy iudgementes.

My soule is alway in my hand: yet doe not I forgeat thy lawe.

The vngodly haue laid a snare for me: but yet I swarued not from thy commaundementes.

Thy testimonies haue I clayned as mine heritage for euer: and why: they are the very ioye of my hearte.

I haue applyed my heart to fulfyll thy statutes alway: euē vnto the ende.

Iniquos odio habui.

I Hate them that imagine euill thinges: but thy law do I loue.

Thou arte my defence and shielde: and my trust is in thy woorde.

Awaie from me ye wicked: I will kepe the commaundementes of my God.

O stablishe me accroding vnto thy word, that I may liue: and let me not be disappoynted of my hope.

Holde thou me vp, and I shalbe safe: yea, my delight shalbe euer in thy statutes.

Thou hast troden downe all them that departe from thy statutes: for they imagine but deceipt.

Thou puttest away al the vngodly of the earth like drosse: therfore I loue thy testimonies.

My flesche trembleth for feare of thee: and I am afrayed of thy iudgementes.

Feci iudicium.

I deale

I Deale with thy thyng that is lawfull and righte: O geue me not ouer vnto myne oppressours.

Make thou thy seruaunt to delyght in that which is good: that the proude doe me no wrong.

Myne iyes are wasted away with lokyng for thy health: & for the worde of thy righteousnes.

O deale with thy seruaũt accordyng vnto thy louing mercy: and teache me thy statutes.

I am thy seruaunte: O graunt me vnderstanding, that I maye know thy testimonies.

It is time for thee Lord to lay to thine hand: for they haue destroyed thy lawe.

For I loue thy commaundementes: aboue golde and precious stone.

Therefore holde I straighte all thy commaundementes: and all false wayes I vtterly abhorre.

Mirabilia.

THy testimonies are wonderfull: therefore doeth my soule kepe them.

When thy worde goeth furth: it geueth light and vnderstandyng, euen vnto the simple.

I opened my mouthe, and drew in my breath: for my delyght was in thy commaundementes.

O loke thou vpon me, and bee mercyfull vnto me: as thou vsest to doe vnto those that loue thy name.

Ordre my steppes in thy worde: and so shal no wickednes haue dominion ouer me.

O deliuer me from the wrongful dealinges of men: and so shall I kepe thy commaundementes.

Shew the light of thy countenaunce vpon thy seruaunt: and teache me thy statutes.

Myne iyes gushe oute with water: because men keepe not thy lawe.

Iustus es domine.

RIghteous art thou, O Lord: and true is thy iudgemente.

The testimonies that thou hast commaunded: are

exceading righteous and true.

My zeale hath euen consumed me: because mine enemies haue forgotten thy wordes.

Thy worde is tried to the vttermost: and thy seruaunt loueth it.

I am small, and of no reputacion: yet doe not I forgeat thy commaundementes.

Thy righteousnes is an euerlastyng righteousnes: and thy law is the trueth.

Trouble and heauines haue taken holde vpon me: yet is my delight in thy commaundementes.

The righteousnesse of thy testimonies is euerlastyng: O graunt me vnderstandyng, and I shall lyue.

Clamaui in toto corde meo.

Euenyng prayer.

I Call with my whole heart: heare me O Lord, I will kepe thy statutes.

Yea, euen vpō thee doe I cal: helpe me, and I shall kepe thy testimonies.

Earely in ỹ morning doe I crie vnto thee: for in thy word is my trust.

Mine iyes preuent the night watches: that I might bee occupied in thy wordes.

Heare my voice (O lord) accordyng vnto thy louing kindnes: quicken me accordyng as thou art wont.

They drawe nyghe that of malice persecute me: and are farre from thy lawe.

Be thou nigh at hand, O Lorde: for all thy commaundementes are true.

As concerning thy testimonies, I haue knowen long sēce: that thou hast grounded them for euer.

Vide humilitatem.

Consider mine aduersitie, and delyuer me: for I doe not forgeat thy law.

Auenge thou my cause, and deliuer me: quicken me, accordyng vnto thy worde.

Healthy is farre from the vngodly: for they regarde not thy statutes.

Greate

Great is thy mercy, O lord: quicken me as thou art wont.
Many there are that trouble me, and persecute me: yet doe not I swarue from thy testimonies.
It greeueth me whē I see the transgressours: because they kepe not thy lawe.
Consider O Lord, how I loue thy commaundementes: O quicken me accordyng to thy louing kindnes.
Thy worde is true from euerlasting: al the iudgementes of thy righteousnes endure for euermore.

Principes persecuti sunt.

PRynces haue persecuted me without a cause: but my heart standeth in awe of thy wordes.
I am as gladde of thy worde: as one that fyndeth great spoyles.
As for lies, I hate & abhorre thē: but thy law doe I loue.
Seuen times a day doe I praise thee: because of thy righteous iudgementes.
Great is the peace that they haue whiche loue thy lawe: and they are not offended at it.
Lorde, I haue loked for thy sauing health: and done after thy commaundementes.
My soule hath kept thy testimonies: and loued them exceadingly.
I haue kept thy commaundementes and testimonies: for al my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: geue me vnderstanding, according vnto thy worde.
O let my supplicacyon come before thee: deliuer me according to thy worde.
My lyppes shall speake of thy praise: when thou hast taught me thy statutes.
Yea, my tongue shall syng of thy woorde: for all thy commaundementes are righteous.
Let thine hand helpe me: for I haue chosen thy commaundementes.
I haue longed for thy sauing health O Lord: and in thy

lawe is my delyght.

O let my soule liue, and it shal prayse thee: and thy iudgementes shall helpe me.

I haue gone astraye lyke a shepe that is lost: Oh seke thy seruaunt, for I doe not forgeat thy commaundementes.

Moznig prayer.

Ad dominum cum tribularer. psal.cxx.

WHen I was in trouble, I called vpon the lord: and he healed me.

Deliuer my soule (O lord) from lying lyppes: and from a deceiptfull tongue.

What rewarde shalbe geuen or doen vnto thee, thou false tongue: euen mightie and sharpe arrowes, with hote burnyng coles.

Woe is me, that I am constreined to dwel with Mesech: and to haue myne habytacyon emong the tentes of Cedar.

My soule hath long dwelt emong them: that be enemyes vnto peace.

I labor for peace, but when I speake vnto them thereof: they make them ready to battayle.

Leuaui oculos meos. psal.cxxi.

I Will lifte vp myne eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the lord: which hath made heauen and earth.

He wil not suffre thy fote to be moued: and he that kepeth thee, will not slepe.

Behalde, he that kepeth Israel: shal neyther slomber nor slepe.

The lord himselfe is thy keper: the lord is thy defence vpon thy ryght hande.

So that the sunne shal not burne thee by day: neyther the Mone by nyght.

The Lord shal preserue thee from al euil: yea, it is euen he that shall kepe thy soule.

The Lorde shal preserue thy going out and thy comming in: from thys tyme furth for euermore.

Letatus sum. psal.cxxii.

I was

I Was glad when they sayd vnto me:we wil goe into the house of the Lorde.

Our fete shal stand in thy gates:O Jerusalem.

Jerusalem is builded as a citie:that is at vnitie in it self.

For thether the tribes goe vp,euē the tribes of the lord:to testifie vnto Israel,to geue thankes vnto ꝑ name of ꝑ lord.

For there is the seate of iudgement:euen the seate of the house of Dauid.

O pray for the peace of Jerusalem:they shal prosper that loue thee.

Peace be within thy walles: and plenteousnes within thy palaces.

For my brethren and companions sakes:I will wishe thee prosperitie.

Yea,because of the house of the lord our God:I wil seke to doe thee good.

Ad te leuaui oculos meos. psal.cxxiii.

VNto thee lyft I vp myne iyes:O thou that dwellest in the heauens.

Behold,euen as the iyes of seruauntes loke vnto the handes of their maisters,and as the iyes of a mayden, vnto the hand of her maistres:euen so our iyes waite vpon the lord our God,vntil he haue mercy vpon vs.

Haue mercy vpon vs,O lord,haue mercy vpon vs:for we are vtterly despyled.

Our soule is filled with the scornful reprofe of the welthy:and with the despitefulnes of the proude.

Nisi quia dominus. psal.cxxiiii.

IF the Lorde himself had not been on our syde (nowe may Israel say:) If the lord himselfe had not been on our side,when men rose vp agaynst vs.

They had swallowed vs vp quicke:when they were so wrathfully displeased at vs.

Yea,the waters had drowned vs:and the streame had gone ouer our soule.

The diepe waters of the proude:had gone euen ouer our soule.

But prayſed be the Lord, which hath not geuen vs ouer for a praye vnto theyr teeth.

Our ſoule is eſcaped, euen as a byrde out of the ſnare of the fouler: the ſnare is broken, and we are deliuered.

Our helpe ſtandeth in the name of the Lord: which hath made heauen and earth.

Qui confidunt in domino. pſal.cxxv.

They that put theyr truſt in the Lorde, ſhalbe euen as the Mount Syon: whiche may not be remoued, but ſtandeth faſt for euer.

The hilles ſtand about Hieruſalem: euen ſo ſtandeth the Lord rounde about hys people, from thys tyme furth for euermore.

For the rod of the vngodly cometh not into the lot of the righteous: leſt ỹ righteous put their hand vnto wickedneſs.

Doe well, O Lorde: vnto thoſe that be good and true of heart.

As for ſuch as turne backe vnto theyr owne wickedneſs: the Lord ſhal leade thē furth with the euil doers, but peace ſhalbe vpon Iſrael.

In conuertendo. pſal.cxxvi.

Euening prayer. When the lord turned again the captiuitie of Syon: then were we like vnto them that dreame.

Then was our mouth filled with laughter: and our tong with ioye.

Then ſayd they among the Heathen: the lord hath dooen great thinges for them.

Yea the lorde hath dooen great thinges for vs alreadye: whereof we reioyce.

Turne our captiuitie, O lorde: as the riuers in the ſouth.

They that ſowe in teares: ſhall reape in ioye.

He that now goeth on his way weping, and beareth furth good ſede: ſhal doubtleſs come agayn with ioye, and bryng his ſheaues with him.

Niſi dominus edifica. pſal.cxxvii.

Except the Lorde builde the houſe: their labour is but loſt that build it.

Except

Except the Lord kepe the citie: the watche man waketh but in vayne.

It is but lost labour that ye hast to ryse vp earely, and so late take rest: and eate the bread of carefulnes, for so he giueth his beloued slepe.

Loe, children, and the fruite of thy wombe: are an heritage and gyft, that cometh of the Lord.

Like as the arrowes in the hande of the Gyant: euen so are the yong children.

Happye is the man that hath his quyuer full of them: they shall not be ashamed when they speake with theyr enemies in the gate.

Beati omnes. psal. cxxviii.

BLessed are al they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labores of thyne handes: O well is thee, and happy shalt thou be.

Thy wyfe shalbe as the fruitfull vyne: vpon the walles of thyne house.

Thy children like the Oliue braunches: rounde aboute thy table.

Loe, thus shal the man be blessed: that feareth the Lorde.

The Lorde from out of Syon, shall so blesse thee: that thou shalt see Jerusalem in prosperitie all thy life long.

Yea, that thou shalte see thy childres children: and peace vpon Israel.

Sepe expugnauerunt. psal. cxxix.

MAnye a tyme haue they foughte agaynst me, fro my youth vp: (may Israel now say.)

Yea, manye a tyme haue they vexed me fro my youth vp: but they haue not preuayled agaynst me.

The plowers plowed vpon my backe: and made long forowes.

But the righteous Lorde: hath hewen the snares of the vngodly in pieces.

Let them be confounded and turned backeward: as many as haue euill will at Syon.

Let

Let them be euen as the grasse growyng vpon the house toppes: which withereth afore it be plucked vp.

Wherof the mower filleth not his hande: neither he that bindeth vp the sheaues, his bosome.

So that they which goe by, say not so much as the lord prosper you: we wysche you good lucke, in the name of the Lorde.

De profundis clamaui. psal.cxxx.

OVt of the depe haue I called vnto thee, O lord: lord heare my voyce.

Oh let thyne eares consider well: the voyce of my complaynt.

If thou lord wilt be extreme to marke what is done amisse: O lord, who may abyde it?

For there is mercy with thee: therefore shalt thou be feared.

I loke for the lord, my soule doeth wayte for him: in his woord is my trust.

My soule fleeth vnto ỹ lord, before the morning watch: (I say before the morning watche.)

O Israel trust in the Lord, for with the Lorde there is mercy: and with hym is plenteous redemption.

And he shal redeme Israel: from al his sinnes.

Domine non est exaltatum. psal.cxxxi.

LOrd, I am not hye minded: I haue no proude lokes.

I doe not exercise my self in great matters: which are to hye for me.

But I refrayn my soule, and kepe it lowe, like as a childe that is wayned from his mother: yea my soule is euen as a wayned childe.

O Israel trust in the lord: from thys time furth for euermore.

Memento domine Dauid. psal.cxxxii.

Morning prayer.

LOrde remember Dauid: and all his trouble.

Howe he sware vnto the lorde: and vowed a vowe vnto the almightie God of Jacob.

I will not come within the tabernacle of my house: nor climbe

climbe vp into my bed.

I wyll not suffre my eyes to slepe, nor my eye liddes to slumbre: neyther the temples of my head to take anye reste.

Untill I fynde out a place for the temple of the Lord: an habitacion for the mighty God of Jacob.

Loe, we hearde of the same at Ephrata: and found it in the wood.

We will goe into hys Tabernacle: and fall lowe on oure knees before his fote stoole.

Aryse O lorde, into thy restyng place: thou, and the Arke of thy strength.

Let thy Priestes bee clothed with righteousnes: and let thy saincte sing with ioyfulnes.

For thy seruaunt Dauids sake: turne not awaye the presence of thyne annoynted.

The Lord hath made a faithfull othe vnto Dauid: and he shall not shrinke from it.

Of the fruite of thy body: shall I set vpon thy seate.

If thy chyldren wyll kepe my couenaunte and my testymonies, that I shall learne them: theyr chyldren also shall sitte vpon thy seate for euermore.

For the Lorde hath chosen Syon to be an habitacion for himselfe: he hath longed for her.

Thys shalbe my reste for euer: here wyll I dwell, for I haue a delight therein.

I will blesse her vitailes with encrease: and will satisfye her poore with bread.

I will decke her Priestes with health: and her saynctes shall reioyce, and syng.

There shall I make the horne of Dauid to florish: I haue ordeyned a lanterne for mine annoynted.

As for hys enemies, I shall clothe them with shame: but vpon himselfe shall his crowne florishe.

Ecce quam bonum. psal. cxxxiii.

Beholde, howe good and ioyfull a thyng it is: brethren to dwell together in vnitie.

It is like the precious oyntment vpon the head, that

ranne

ranne downe vnto the beарde: euen vnto Aarons beарde, and went downe to the skyrtes of his clothyng.

Like as the dewe of Hermon: whiche fell vpon the hill of Syon.

For there the Lorde promised his blessyng: and lyfe for euermore.

Ecce nunc benedicite dominum. Psalm. cxxxiiii.

BEholde (now) praise the Lorde: all ye the seruauntes of the Lorde.

Ye that by night stand in the house of the Lorde: (euen in the courtes of the house of our God.)

Lift vp your handes in the sanctuary: and praise the lord.

The lord that made heauen and earth: geue thee blessyng out of Syon.

Laudate dominum. psalme. cxxxv.

O Prayse the Lorde, laud ye the name of the Lord: praise it, O ye seruauntes of the Lorde.

Ye that stand in the house of the lord: in the courtes of the house of our God.

O prayse the lord, for the lorde is gracious: O syng prayses vnto his name, for it is louely.

For why, the lorde hath chosen Jacob vnto hymselfe: and Israel for hys own possession.

For I know that the Lorde is great: and that our Lord is aboue all Goddes.

Whatsoeuer the Lorde pleased, that did he in heauen and in earth: and in the Sea, and in all depe places.

He bringeth foorth the cloudes from the endes of ꝑ woꝛld: and sendeth foorthe lightninges with the rayne, bryngyng the wyndes out of his treasures.

He smote the first borne of Egipt: both of man & of beast.

He hath sent tokens and wonders into the middest of thee, O thou lande of Egipte: vpon Pharao, and all hys seruauntes.

He smote dyuerse nacions: and slewe myghty kynges.

Sehon, kyng of the Amorites, and Og the kyng of Bala: and all the kingdomes of Canaan.

And

And gaue theyr lande to be an heritage: euen an herytage vnto Israel hys people.

Thy name O lord, endureth for euer: so doeth thy memoriall O Lorde, from one generacion to another.

For the Lord wil auenge his people: and be gracious vnto his seruauntes.

As for the images of the heathen, they are but siluer and golde: the worke of mennes handes.

They haue mouthes and speake not: eyes haue they, but they see not.

They haue eares, and yet they heare not: neyther is there any breath in theyr mouthes.

They that make them, are lyke vnto them: and so are all they that put theyr trust in them.

Prayse the lord ye house of Israel: prayse the lord ye house of Aaron.

Prayse the Lorde ye house of Leui: ye that feare the lord, prayse the Lorde.

Praysed bee the Lorde oute of Sion: whiche dwelleth at Jerusalem.

Confitemini domino. Psalm. cxxxvi.

O Geue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer. Euening prayer.

O geue thankes vnto the God of all gods: for hys mercy endureth for euer.

O thanke the Lord of all Lordes: for his mercy endureth for euer.

Whiche only doth great wonders: for his mercy endureth for euer.

Whiche by his excellente wisedome made the heauens: for hys mercy endureth for euer.

Which laid out the earth aboue the waters: for hys mercy endureth for euer.

Whiche hath made greate lightes: for his mercy endureth for euer.

The Sunne to rule the daye: for his mercye endureth for euer.

The Mone and the starres to gouerne the night:for hys mercy endureth for euer.

Whyche smote Egipt with theyr first borne:for hys mercy endureth for euer.

And brought out Israel from among them:for hys mercy endureth for euer.

With a mighty hand and stretched out arme:for his mercy endureth for euer.

Whyche deuided the redde Sea in two partes: for hys mercy endureth for euer.

And made Israel to goe thorow the middes of it:for hys mercy endureth for euer.

But as for Pharao and his hoaste he ouerthrewe them in the redde sea:for his mercy endureth for euer.

Whiche led his people through the wildernes:for his mercy endureth for euer.

Which smote great kinges:for his merci endureth for euer.

Yea,and slew myghtie kynges:for his mercy endureth for euer.

Sehon kyng of the Amnorites: for hys mercy endureth for euer.

And Og the kyng of Basan:for hys mercye endureth for euer.

And gaue awaye theyr land for an heritage:for his mercy endureth for euer.

Euen for an heritage vnto Israell hys seruaunte:for hys mercy endureth for euer.

Whych remembred vs when we were in trouble:for hys mercy endureth for euer.

And hathe delyuered vs from our enemies:for hys mercy endureth for euer.

Whyche geueth foode to all flesche:for hys mercy endureth for euer.

O geue thankes vnto the god of heauen:for hys mercy endureth for euer.

O geue thankes to the Lorde of Lordes:for hys mercye endureth for euer.

Super

Super flumina. psalm.cxxxvii.

BY the waters of Babilon we satte downe and wept: when we remembred (thee O) Syon.

As for oure harpes, we hanged them vp: vpon the trees that are therein.

For they that ledde vs away captiue, required of vs then a song and melody in our heauines: syng vs one of the sõges of Syon.

How shall we syng the Lordes song: in a straunge lande?

If I forgeat thee, O Hierusalem: let my ryght hand forgeat her connyng.

If I doe not remembre thee, let my tongue cleaue to the roofe of my mouthe: yea yf I preferre not Hierusalem in my mirth.

Remember the childzen of Edom O Lorde: in the daye of Hierusalem, how they said, downe with it, downe with it, euen to the grounde.

O daughter of Babilon, wasted with miserye: yea, happie shall he be, that rewardeth thee as thou hast serued vs.

Blessed shal he be, that taketh thy childzen: and throweth them agaynst the stones.

Confitebor tibi domine. psalm.cxxxviii.

I Wil geue thankes vnto thee, O lord, with my whole hearte: euen before the gods will I syng prayse vnto thee.

I wyll worshipp towarde thy holy temple, and praise thy name, because of thy louing kindnes and truth: for thou hast magnified thy name, and thy worde aboue all thynges.

When I called vpon thee, thou heardest me: and enduedst my soule with muche strength.

All the kinges of the earth shall prayse thee, O Lorde: for they haue heard the wordes of thy mouth.

Yea, they shall syng in the wayes of the Lord: that greate is the glory of the Lorde.

For though the Lord be high, yet hath he respect vnto the lowly: as for the proude, he beholdeth them afarre of.

Thoughe I walke in the middeste of trouble, yet shalte thou

thou refreshe me: thou shalt stretche furth thyne hande vpon the furiousnes of mine enemies, and thy ryghte hand shall saue me.

The Lorde shall make good his louing kindenes towarde me: yea, thy mercy, O lord, endureth for euer, despise not thē the worckes of thyne owne handes.

Domine probasti me. Psalm. cxxxix.

Morning prayer.

O Lord, thou hast searched me oute and knowen me: thou knowest my downe sittyng, and myne vprysing, thou vnderstandest my thoughtes long before.

Thou arte about my path, and about my bedde: and spiest out all my wayes.

For loe, there is not a worde in my tong: but thou, O lord, knowest it altogether.

Thou hast fashioned me behind and before: and laid thine hand vpon me.

Such knowledge is to wonderful and excellent for me: I cannot attayne vnto it.

Whether shal I goe then frō thy spirite? Or whether shal I goe then from thy presence?

If I climbe vp into heauen, thou art there: if I goe downe to hell, thou arte there also.

If I take the winges of the morning: and remayne in the vttermost partes of the sea.

Euen there also shall thy hand leade me: & thy right hand shall holde me.

If I saye peraduenture the darkenes shall couer me: thē shall my night be turned to day.

Yea, the darkenes is no darkenes with thee: but the night is as cleare as the day, the darkenes and lighte (to thee) are both alike.

For my reines are thyne: thou hast couered me in my mothers wombe.

I wyll geue thankes vnto thee, for I am fearefullye and wonderouslye made: marueilous are thy worckes, and that my soule knoweth ryght well.

My

My bones are not hid from thee: thoughe I bee made secretly, and fashioned beneath in the earth.

Thine eies did see my substaunce, yet being vnperfecte: and in thy boke were al my members wrytten.

Which day by day were fashioned: when as yet there was none of them.

How deare are thy counsailes vnto me, O god: how great is the summe of them:

If I tell them, they are moe in number then the sande: whē I wake vp, I am present with thee.

Wilte thou not slay the wicked, O god: depart from me ye bloudthyrsty men.

For they speake vnrighteously against thee: and thine enemyes take thy name in vayne.

Doe not I hate them, O lorde, that hate thee: and am not I grieued with those that ryse vp agaynst thee:

Yea, I hate them righte sore: euen as thoughe they were mine enemyes.

Trye me, O god, and seke the ground of mine heart: proue me, and examyne my thoughtes.

Loke well if there be any waye of wickednes in me: and leade me in the way euerlastyng.

Eripe me domine. psal. cxi.

DEliuer me O lord, from the euil men: and preserue me from the wicked men.

Whiche imagine mischiefe in their heartes: and stire vp strife al the day long.

They haue sharpened their tongues like a serpent: adders poyson is vnder theyr lyppes.

Kepe me O lord from the handes of the vngodly: preserue me from the wicked men, which are purposed to ouerthrow my goynges.

The proud haue laid a snare for me, and spred a net abrode with cordes: yea, and set trappes in my waye.

I said vnto the lorde, thou art my god: heare the voyce of my prayers, O Lorde.

O lord god, thou strength of my health: thou hast couered

my head in the daye of battayle.

Let not the vngodly haue his desyre O Lorde: let not hys mischeuous imaginacion prospere, lest they be to proude.

Let the mischiefe of their own lippes fal vpon the head of them: that compasse me about.

Let hote burnyng coales fall vpon them: let them be caste into the fier, and into the pit, that they neuer rise vp agayne.

A man ful of wordes shal not prospere vpon the earth: euil shal hunt the wicked person to ouerthrow hym.

Sure I am that the lord wil auenge the poore: and maintayn the cause of the helpeles.

The righteous also shal geue thankes vnto thy name: and the iust shall continue in thy syght.

Domine clamaui. psal. cxli.

LOrd, I cal vpon thee, hast thee vnto me: and consider my voyce, when I crye vnto thee.

Let my prayer be set forth in thy sight as ỹ incence: and let the lifting vp of my handes, be an euening sacrifice.

Set a watch O Lord, before my mouth: and kepe the dore of my lyppes.

O let not myne heart be enclined to any euil thyng: let me not be occupied in vngodly workes, with ỹ men that worke wyckednes, lest I eate of suche thynges as please them.

Let the righteous rather smite me frēdly: and reproue me.

But let not their precious balmes breake mine head: yea, I wyl pray yet agaynst their wickednes.

Let their iudges be ouerthrowen in stony places: that they may heare my wordes, for they are swete.

Oure bones lye scatered beefore the pit: like as when one breaketh and heweth wood vpon the earth.

But mine eies loke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

Kepe me from the snare which they haue layd for me: and from the trappes of the wycked doers.

Let the vngodly fal into their own nettes together: and let me euer escape them.

Voce mea ad dominum. psal. cxlii.

I Cryed

I Cried vnto the lord with my voice: yea, euen vnto the Lord did I make my supplycacion. Euenig prayer.

I powred out my complaynte before him: and shewed hym of my trouble.

When my spirite was in heauines, thou knewest my path: in the way wherein I walke, haue they priuely laid a snare for me.

I loked also vpon my right hand: and see, there is no man that would know me.

I had no place to flie vnto: and no man cared for my soule.

I cried vnto thee, O lord, and saied: thou art my hope and my porcyon, in the lande of the liuing.

Consider my complaynt: for I am brought very lowe.

O deliuer me from my persecutours: for they are to strong for me.

Bring my soule out of prison, that I maye geue thankes vnto thy name: which thing if thou wilt graunt me, thē shal the ryghteous resort vnto my company.

Domine exaudi. psal. cxliii.

HEare my prayer O Lord, and considre my desire: herken vnto me for thy trueth and righteousnes sake.

And enter not into iudgemente with thy seruaunt: for in thy syght shall no man liuing be iustified.

For the enemy hath persecuted my soule, he hath smytten my lyfe down to the grounde: he hath layed me in the darknes, as the men that haue been long dead.

Therfore is my spirite vexed within me: and my hart within me is desolate.

Yet I doe remembre the tyme paste, I muse vpon all thy workes: yea, I exercise my self in the workes of thy hādes.

I stretch forth my handes vnto thee: my soule gaspeth vnto thee, as a thyrsty lande.

Heare me, O lorde, and that soone, for my spirite waxeth fayute: hyde not thy face from me, leste I be lyke vnto them that goe down to the pit.

O let me heare thy louyng kyndnes betymes in the morning, for in thee is my truste: shewe thou me the waye that

I should walke in, for I lift vp my soule vnto thee.

Deliuer me, O lorde, from mine enemyes: for I flie vnto thee, to hyde me.

Teache me to doe the thyng that pleaseth thee: for thou art my god, let thy louing spirite leade me forth vnto the land of ryghteousnes.

Quicke me, O lord, for thy names sake: and for thy righteousnes sake, bryng my soule out of trouble.

And of thy goodnes slea mine enemies: and destroy all the that vexe my soule, for I am thy seruaunt.

Benedictus dominus. psal. cxliiii.

Morning prayer.

BLessed bee the Lorde my strength: whiche teacheth my handes to warre, and my fingers to fight.

My hope, and my fortres, my castell and delyuerer, my defender in whom I truste: whiche subdueth my people that is vnder me.

Lord what is man that thou hast such respect vnto hym: or the sonne of man, that thou so regardest hym:

Man is like a thing of nought: his time passeth away lyke a shadowe.

Bowe thy heauens, O lorde, and come down: touche the mountaynes, and they shall smoke.

Cast forth the lightning, and teare them: shote out thine arrowes, and consume them.

Send down thyne hand from aboue: deliuer me and take me out of the great waters, from the hand of straunge children.

Whose mouth talketh of vanitie: and their right hand is a ryght hand of wyckednes.

I wil sing a new song vnto thee, O god: and syng prayses vnto thee vpon a ten stringed lute.

Thou that geuest victory vnto kinges: and hast deliuered Dauid thy seruaunt, from the perill of the sweord.

Saue me and deliuer me from the hand of straunge children: whose mouth talketh of vanitie, and their right hande is a ryght hande of iniquitie.

That oure sonnes maye growe vp as the yong plantes: and

and that our daughters may be as the pulliſhed cozners of the temple.

That our garners may be ful and plenteous with al maner of ſtoze: that our ſhepe may bzyng foꝛth thouſandes, and ten thouſandes in our ſtretes.

That our oxen may be ſtrong to laboure, that there be no decay: no leading into captiuitie, and no complaining in our ſtretes.

Happy are the people that be in ſuch a caſe: yea, bleſſed are the people which haue the lozd foꝛ theyꝛ God.

Exaltabo te deus. pſal. cxlv.

I Wil magnifie thee, O god my king: and I wil pꝛayſe thy name foꝛ euer and euer.

Euery day wil I geue thankes vnto the: and pꝛaiſe thy name foꝛ euer and euer.

Gꝛeat is the lozd, and marueilous, wozthy to bee pꝛayſed: there is no ende of hys greatnes.

One generacyon ſhal pꝛaiſe thy wozke vnto another: and declare thy power.

As foꝛ me, I wil be talking of thy wozſhip: thy glozy, thy pꝛayſe, and wonderous wozkes.

So that men ſhal ſpeake of the mighte of thy marueilous actes: and I wyll alſo tell of thy greatnes.

The memoꝛiall of thyne aboundaunt kindnes, ſhalbe ſhewed: and men ſhal ſyng of thy ryghteouſnes.

The lozd is gracious and mercifull: long ſuffering, and of great goodnes.

The lozd is louing vnto euery man: and his mercy is ouer all hys wozkes.

All thy wozkes pꝛayſe thee, O lozd: and thy ſainctes geue thankes vnto thee.

They ſhew the glozy of thy kingdom: & talke of thy power.

That thy power, thy glozy, and mightines of thy kingdom might be knowen vnto men.

Thy kingdom is an euerlaſting kingdome: and thy dominion endureth thoꝛowout all ages.

The Lozde vpholdeth all ſuche as fall: and lyfteth vp all

those that be down.

The eies of al waite vpon thee, O Lorde: and thou geuest them their meate in due season.

Thou openest thyne hande: and fillest all thinges liuing with plenteousnes.

The lord is righteous in al his wayes: and holy in all hys workes.

The lord is nie vnto al them that cal vpon him: yea, al such as call vpon hym faythfully.

He wil fulfyl the desyre of them that feare him: he also will heare their crye, and wyll helpe them.

The lord preserueth al them that loue him: but scatereth abrode all the vngodly.

My mouth shall speake the prayse of the Lorde: and let all flesche geue thankes vnto hys holy name, for euer and euer.

Lauda anima mea. psal. cxlvi.

PRaise ỹ lord, O my soule: while I liue wil I prayse the lord, yea as long as I haue any being, I wil sing prayses vnto my god.

O put not your trust in Princes: nor in any childe of man: for there is no helpe in them.

For when the breath of mã goeth furth: he shal turne again to hys earth, and then all hys thoughtes perysche.

Blessed is he that hath the God of Iacob for hys helpe: and whose hope is in the Lord hys god.

Which made heauen and earth, the Sea, and al that therin is: which kepeth hys promyse for euer.

Which helpeth them to ryght that suffre wrong: whiche fedeth the houngry.

The lord loseth men out of prison: the lord geueth syght to the blynde.

The lord helpeth them that are fallen: the Lord careth for the ryghteous.

The lord careth for the straũgers, he defendeth the fatherlesse and widdowe: as for the waye of the vngodly, he turneth it vpsyde downe.

The lorde thy god, O Sion, shall be kyng for euermore: and

and throwout all generacions.

Laudate dominum. psal.cxlvii.

O Prayse the lorde, for it is a good thyng to syng prayses vnto our God: yea a ioyfull and pleasaunt thyng is it to be thankefull. Euenig prayer.

The lord doth build vp Hierusalem: and gather together the outcastes of Israel.

He healeth those that are broken in heart: and geueth medecine to heale their sickenes.

He telleth the number of the starres: and calleth them al by their names.

Great is our lord, and great is his power: yea, his wisdom is infinite.

The lorde setteth vp the meke: and bringeth the vngodly down to the grounde.

O sing vnto the lord with thankesgeuing: sing praise vpon the harpe vnto our god.

Whiche couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to growe vpon the mountaynes, (and herbe for the vse of men.)

Which geueth fodder vnto the cattell: and fedeth the young rauens that call vpon hym.

He hath not pleasure in the strength of an horse: neither delighteth he in any mans legges.

But the lordes delight is in them that feare hym: and put theyr trust in hys mercy.

Prayse the Lorde, O Jerusalem: prayse thy God, O Syon.

For he hath made faste the barres of thy gates: and hath blessed thy children within thee.

He maketh peace in thy borders: and filleth the with floure and wheate.

He sendeth furth his commaundement vpon earth: and his word runneth very swiftly.

He geueth snowe lyke wolle: and scattereth the hoare frost lyke asshes.

He casteth foorth hys yse lyke morselles: who is hable to

abide his frost:

He sendeth out his worde, and melteth them: he bloweth with his winde, and the waters flowe.

He sheweth his woorde vnto Jacob: hys statutes and ordinaunces vnto Israel.

He hath not dealte so with any nacion: neyther haue the Heathen knowledge of hys lawes.

Laudate dominum de celis. psalm. cxlviii.

O Prayse the lorde of heauen: praise him in the heigth.

Praise him al ye Aungels of his: praise him al his host.

Prayse him sunne and Mone: praise him al ye starres and lyght.

Prayse him al ye heauens: and ye waters that be aboue the heauens.

Let them prayse the name of the Lorde, for (he spake the worde, and they were made) he cõmaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen them a lawe, whiche shall not be broken.

Prayse the Lorde vpon earth: ye dragons, & all diepes.

Fier and haile, snow and vapors: winde and storme, fulfilling his worde.

Mountaynes and al hils: fruitefull trees and al Cedres.

Beastes and all cattel: wormes and fethered foules.

Kinges of the earth and all people: princes and al iudges of the worlde.

Young men and maidens, olde men and childzen, praise the name of the Lorde: for his name onely is excellent, and hys prayse aboue heauen and earth.

He shall exalte the horne of his people, al his saintes shal praise him: euen the childzen of Israel, euen the people that serueth hym.

Cantate domino. psalm. cxlix.

O syng

O Sing vnto the Lorde a newe song: let the congregacion of sainctes prayse him.

Let Israel reioyce in him that made him: and lette the childzen of Syon be ioyefull in theyr kyng.

Let them prayse hys name in the daunce: let them syng prayses vnto him with tabzet and harpe.

For the Lorde hathe pleasure in his people: and helpeth the meke hearted.

Let the sainctes be ioyefull with glozy: let them reioyce in theyr beddes.

Let the praises of God be in their mouth: and a two edged sweorde in theyr handes.

To bee auenged of the Heathen: and to rebuke the people.

To bynde theyr kinges in chaynes: and theyr nobles with linkes of yron.

That they may be auenged of them, as it is written: such honour haue all his sainctes.

Laudate dominum. Psalm.cl.

O Prayse God in his holines: praise hym in the firmament of his power.

Prayse hym in hys noble actes: prayse hym accozding to his excellent greatnesse.

Prayse hym in the sound of the trumpet: prayse hym vpon the lute and harpe.

Prayse him in the cimbals and daunces: prayse hym vpon the stringes and pype.

Prayse hym vpon the well tuned cimbals: prayse hym vpon the loud cimbals.

Let euery thyng that hath breath: prayse the Lorde.

¶ The ende of thys Booke.

¶ Certain godly prayers, to be vsed for sondrye purposes.

¶ A generall confession of sinnes to be sayd euery morning.

OAlmightye God oure heauenly father, I confesse and knowledge that I am a miserable & a wretched synner, and haue manyfolde wayes moste grieuously transgressed thy most godli commaundementes, thorowe wicked thoughtes, vngodly lustes, synfull woordes and dedes, and in my whole lyfe. In synne am I borne and conceued, and there is no goodnes in me, inasmuch as if thou shouldest entre into thy narrow iudgemente with me, iudgeyng me accordyng vnto thesame, I were neuer able to suffre or abide it, but must nedes perishe, and bee damned for euer. So little helpe, coumforte or succour, is there eyther in me, or in anye other creature. Onely this is my coumfort (O heauenly father) that thou didst not spare thy onely deare beloued sonne, but diddest geue him vp vnto the most bitter, and moste vile and slaunderous death of the crosse for me, that he might so paye the raunsome for my sinnes, satisfie thy iudgement, stil and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace & fauour, and euerlastyng lyfe. Wherfore, thorow the merite of his most bitter death and passion, and thorow his innocēt bloudshedding, I beseche thee, O heauenly father, that thou wilt vouchsafe to be gracious and mercifull vnto me, to forgeue, and to pardon me all my sinnes, to lighten my hearte with thy holye spirite, to renue, confirme and strengthen me with a ryght and a perfect fayth, and to enflame me in loue toward thee and my neighboure, that I maye hencefoorthe with a willyng and a gladde hearte, walke as it becometh me, in thy most godly commaundementes, and so glorifye & prayse thee euerlastyngly. And also that I maye with a free conscyence and quiete hearte in all maner of temptacy-

ons,

ons, afflyccyons, or neceſſyties, & euen in the verye pangues of deathe, crye boldelye and merelye vnto thee, and ſaye: I beeleue in God the father almyghtye, maker of heauen and earthe. And in Jeſus Chriſt. &c. But O lord God heauenly father, to comfort my ſelf in affliccion and temptacyon with theſe articles of the chriſten faith, it is not in my power. For fayth is thy gyft, and foraſmuche as thou wylte bee prayed vnto, and calied vpon for it, I come vnto thee, to praye and beſeche thee, bothe for that, and for all my other neceſſities, euen as thy deare beloued ſonne oure Sauiour Chryſt Jeſus hathe hym ſelfe taught vs. And from the very botome of my hearte, I crye and ſaye: O oure father whyche arte in heauen. &c.

Prayers to be ſayde in the morynng.

O Mercyfull Lord God heauenly father, I rendre moſt hygh laudes, prayſe, and thankes vnto thee, that thou haſt preſerued me bothe thys nyghte, and all the tyme and dayes of my lyfe hytherto vnder thy protection, and haſt ſuffred me to lyue vntill thys preſente houre. And I beſeche thee hartely, thou wylte vouchſafe to receyue me thys day, and the reſidue of my whole lyfe from henceforthe into thy tuicion, rulyng and gouernyng me with thy holye ſpiryte, that all maner of darkenes of miſbeliefe, infidelitie, and of carnall luſtes and affeccions, may be vtterly chaſed and dryuen out of my heart, and that I may bee iuſtified and ſaued both body and ſoule thorow a right and a perfect fayth, and ſo walke in the lyght of thy moſt godly trueth, to thy glorye and prayſe, and to the profite and furtheraunce of my neighbour, thorow Jeſus Chriſt our Lorde and ſauiour. Amen.

ALl poſſible thankes that we are hable, we rendre vnto thee, O Lorde Jeſus Chriſte: for that thou haſt willed thys nyght paſt to bee proſperous vnto vs, and we beſeche thee lykewyſe to proſper all thys ſame daye vnto vs, for thy glory, and for the health of oure ſoule: and that thou whiche

which art the true light, not knowing ani going down, and which art the sunne eternal, geuing life, foode and gladnes vnto all thynges: vouchsafe to shyne into oure myndes, that we maye not any where stumble to fall into any synne, but may through thy good guiding and conductyng, come to the lyfe euerlastyng. Amen.

O Lorde Jesus Christe, which art the true sunne of the world, euermore arysyng & neuer going down, which by thy moste holesome appearing & light doest bring furth, preserue, nourish and refreshe all thinges, aswel that are in heauē, as also that are on earth: we beseche thee mercifully and fauourably to shine into oure heartes, that the nyghte and darkenes of sinnes, and the mistes of errours on euery side driuē away, thou brightly shining within our hertes, we may al our lyfe space goe without any stumbling or offence, & may decently and semely walke (as in the day time) being pure and cleane from the woorkes of darkenesse, and abounding in al good woorkes which god hath prepared for vs to walke in: whyche wyth the father and wyth the holy gost, lyuest and reygnest for euer and euer. Amen.

O God and lord Jesus Christ, thou knowest, yea & hast also taught vs how great the infirmitie & weakenesse of man is, and how certain a thyng it is, that it can nothing doe without thy godly helpe. If man trust to himself, it cannot be auoyded but that he muste headlong runne and fall, into a thousande vndoynges and mischiefes: O oure father, haue thou pitie & compassion vpon the weakenes of vs thy children, bee thou prest & ready to helpe vs, alwayes shewing thy mercy vpon vs, & prospering whatsoeuer we godlye goe aboute: so that thou geuing vs light, we may see what thynges are truely good in dede, thou encouragyng vs, we may haue an earnest desire to thesame, and thou being oure gyde, we maye come where to obtayne them: for we hauing nothyng but mistrust in our selues, doe yelde and commytte oure selues full and whole vnto the alone, whiche worke all thynges in al creatures to thy honour & glory. So be it.

A prayer agaynst temptacion.

O Lorde Jesus Christe, the onely staye and fence of oure mortal state, our onely hope, our onely saluacyon, oure glory, & our triumphe, who in the flesche (which thou haddest for oure onely cause taken vpon thee) didst suffre thy selfe to be tempted of Sathan, and who onely and alone of all men didst vtterly ouercome & vanquiche sinne, death, the worlde, the deuil, and al the kingdome of hell: and whatsoeuer thou hast so ouercomed, for our behofe it is that thou hast ouercomed it: neyther hath it been thy wyll to haue any of thy seruauntes kepe battail or fight with any of the forsaid euils, but of purpose to rewarde vs with a crown of the more glory for it: and to thintente that thou myghtest lykewyse ouerthrow Sathan in thy members, as thou hadst afore done in thyne owne person, geue thou (we beseche thee) vnto vs thy souldyers (O Lion moste victorious of the tribe of Juda) strength against the roaring Lion, which continually wandreth to and fro, seking whom he may deuour. Thou being that same serpent, the true geuer of health and life that wer nayled on high vpon a tree, geue vnto vs thy litle sely ones, wilines agaynst the deceitfull awayting of the most subtyle serpente. Thou beyng a lambe as white as snowe, the banquicher of Satans tyranny, geue vnto vs thy litle shepe the strength and vertue of thy spirite, that beeyng in oure owne selues weake and feble, and in thee strong and valeant, we may withstande and ouercome all assaultes of the deuyll, so that our gostly enemy may not glory on vs, but beeing conquerers through thee, we may geue thankes to thy mercye, whiche neuer leaueth them destitute that put their truste in thee: who lyuest and reygnest God for euer wythoute ende. Amen.

A prayer for obteyning of wysedome.
Sapien. ix.

O God of our fathers, and Lord of mercy, thou that hast made all thynges with thy worde, and ordeyned man through thy wisedom that he should haue domination ouer the creature whiche thou haste made, that he shoulde order

the

the worlde accordyng to equitie & righteousnes, & execute iudgement with a true heart: gene me wisdō which is euer about thy seat, & put me not out frō among thy childzen: for I thy seruaūt & sonne of thy handmayde, am a feble person, of a shorte tyme, and to ponge to the vnderstandyng of thy iudgement & lawes: yea though a man be neuer so perfecte among the childzen of men, yet if thy wisedome be not with him, he shal be nothing worthe. Oh sende thy wisedome out of thy holye heauens, and from the throne of thy maiestie, that she maie be with me, and labour with me, that I maie know what is acceptable in thy sight, for she knoweth and vnderstandeth all thinges, and she shall conducte me right soberlye in my woorkes, and preserue me in her power. So shall my worke be acceptable. Amen.

A Prayer against worldly carefulnes.

OMost deare & tender father, our defender & nourisher, endue vs with thy grace, that we may cast of the great blindnes of our mindes & carefulnes of worldly thinges, & may put our whole study & care in keping of thy holy lawe. And that we may laboure and trauaile for oure neressities in this lyfe, like the birdes of the ayre, and the lilies of the fielde, without care. For thou hast promised to bee carefull for vs, and hast commaunded that vpō thee we should cast all our care, which liuest and reignest, world without end. Amen

A Prayer necessarye for all persones.

OMercifull God, I a wretched sinner reknowledge my selfe bounde to kepe thy holy commaundementes, but yet vnable to perfourme them, and to bee accepted for iuste, without the righteousnes of Jesu Christe thy onely sonne, who hath perfectly fulfilled thy lawe, to iustify al men that beleue and trust in him. Therefore graunt me grace I beseche thee, to bee occupyed in dooynge of good woorkes, whyche thou commaundeste in holye Scrypture, all the dayes of my lyfe to thy glorye, and yet to truste onelye

in thy mercy, & in Christes merites to be pourged from my sinnes, and not in my good workes, be they neuer so many. Geue me grace to loue thy holy word feruently, to searche the Scriptures diligently, to reade them humbly, to vnderstand them truely, to liue after them effectually. Order my life so, O Lorde, that it be alway acceptable vnto thee. Geue me grace not to reioyce in any thing that displeaseth thee, but euermore to delyte in those thynges that please thee, be they neuer so contrarye to my desyres. Teache me so to praye, that my peticions may be graciously hearde of thee. Kepe me vpryghte among diuersitie of opinions and iudgementes in the worlde, that I neuer swarue from thy trueth, taught in holye scripture. In prosperitie, O Lorde saue me that I waxe not proude. In aduersitie, helpe me that I neither dispayre nor blaspheme thy holye name, but taking it pacientlye, to geue thee thankes, and trust to be deliuered after thy pleasure. When I happen to fall into synne throwe frayltie, I beseche thee to worke true repentaunce in my hearte, that I may be sorye withoute desperacion, trust in thy mercye without presumpcion, that I maye amende my lyfe, and become truely religious without hipocrisie, lowlye in hearte without fayning, faythfull and trustie withoute deceipte, merye withoute lightnesse, sad without mistrust, sober without slouthfulnes, content with mine owne, without couetousnes. To tell my neighbour his faultes charitably without dissimulacion. To instructe my housholde in thy lawes truelye. To obeye oure kyng and all gouernours vnder him vnfaynedlye. To receiue all lawes and cõmon ordinaunces (which disagreeth not from thy holy woord) obediently. To paye euerye man that which I owe vnto him truely. To backebyte no man, nor slaunder my neyghboure secretlye, and to abhorre all vyce, louing all goodnes earnestlye. O Lorde graunte me thus to doe, for the glory of thy holy name. Amen.

¶ A prayer necessary to be sayd at all tymes.

O Bountiful Jesu, O swete sauiour, O Christ the sonne of God, haue pitie vpon me, mercifully heare me, and

despyse

despyse not my prayers. Thou hast created me of nothing, thou hast redemed me frō the bondage of synne, death, and hell, neither with golde nor siluer, but with thy most precious body once offered vpō the crosse, & thine own blud shed once for al for my raūsome: therfore cast me not away, whō thou by thy great wisdom hast made: despise me not whom thou hast redemed with such a precious treasure. Nor let my wickednes destroy that, which thy goodnes hath builded. Now whiles I liue, O Iesu haue mercye on me, for if I dye out of thy fauour, it wilbe to late afterwarde to call for thy mercy: whiles I haue time to repent, loke vpon me with thy mercifull eyes, as thou didst vouchsafe to loke vpon Peter thyne Apostle, that I maye bewayle my sinfull life, and obtein thy fauour, and dye therin. I reknowledge, that if thou shouldest deale with me accoʒding to verye iustice, I haue deserued euerlasting deathe. Therefore I appeale to thy high throne of mercy, trusting to obteyn Gods fauoure, not for my merites, but for thy merites, O Iesu, who hast geuen thy selfe an acceptable sacrifice to thy father, to appease his wrath, and to bring all sinners, (truely repenting and amending theyr euil life) into hys fauour agayn. Accept me, O lorde, among the number of them that shalbe saued, forgeue me my sinnes, geue me grace to leade a godly & innocēt life, graūt me thy heauēly wisdō, inspire my heart with fayth, hope, & charitie: geue me grace to bee hūble in prosperitie, paciēt in aduersitie, obedient to my rulers, faithful vnto thē that trust me, dealing truely with al men, to liue chastly in wedlocke, to abhorre adulterye, fornication, & al vnclēnes, to do good after my power vnto al mē, to hurt no man, ỹ thy name may be glorified in me, during this presēt life, & that I afterward may obtein euerlasting life thorow thi merci, & ỹ merites of thi passiō. amē.

¶ Certayne prayers, taken oute of the seruice, dayly vsed in the Quenes house.

ALmighty god the father of mercy, & god of al comfort, the which onely forgeuest sinne, forgeue vnto vs our Mondai

sinnes

synnes good Lorde, forgeue vnto vs our sinnes, that by the multitude of thy mercies, they maye be couered & not imputed vnto vs, & by the operacion of the holy ghoste, we maye haue power and strength herafter to resist synne: by our sauiour and Lord Jesu Christ. Amen.

Tuesday. O Lord God, which despysest not a contrite heart, & forgeattest ỳ sinnes and wickednes of a sinner, in what houre soeuer he doth mourne & lament his olde maner of liuing: Graunt vnto vs O lord, true contricion of heart, that we may vehemently despyse our synneful life past, and wholely be conuerted vnto thee, by our Sauiour and Lord Jesus Christ. Amen.

Wednesdaye. O Mercifull father, by whose power & strength we may ouercome our enemies both bodely & gostly: graunte vnto vs O Lorde, that accordyng to oure promyse made in baptisme, we may ouercome the chief enemies of our soule, that is, the desires of the world, the pleasures of the flesh, & the suggestions of ỳ wicked spirit, & so after leade our liues in holines & righteousnes, ỳ we may serue thee in spirit & in trueth, & that by our sauiour & lord Jesus Christ. Amen.

Thursdaye. O Almightie & euerlasting god, which not onelye geuest euerye good and perfite gifte, but also encreasest those giftes ỳ thou hast geuē: we most humbly beseche thee mercifull God, to encrease in vs the gifte of faith, that we maye truly beleue in thee, & in thy promises made vnto vs, & that neither by our negligence, nor infirmitie of the flesche, nor by greuousnes of temptacion, nether by the subtil craftes & assaultes of the deuil, we be driuen from fayth in the bloud of our sauiour and Lord Jesu Christ. Amen.

Fryday. GRaunt vnto vs O mercifull God, we most hartely beseche thee, knowledge and true vnderstandyng of thy word, that all ignorauce expelled, we may knowe what thy wil & pleasure is in al thinges, & how to doe our dueties, & truely

truely to walke in our vocacion, and that also we maye expresse in our liuing those thinges that we do know: that we be not only knowers of thy worde good Lorde, but also bee workers of the same: by our sauiour and Lord Jesu Christ. Amen.

O Almightie god, which hast prepared euerlasting life to all those that be thy faythfull seruauntes: graunt vnto vs lord, sure hope of the life euerlasting, that we beeyng in thys miserable worlde, may haue some tast and felyng of it in our heartes: and that not by our deseruing, but by the merites & deseruing of our sauiour and lord Jesu Christ. Amē Saterdaye.

O Mercifull god, our only aide, succour & strength at al tymes, graunt vnto vs, O lord, ỹ in the tyme of prosperitie, we be not proude, and so forgeat thee, but that with our whole power and strength we waye cleaue vnto thee: and in the time of aduersitie, that we fal not to infidelitie, and desperacion, but that alwaies with a constant faith we may cal for helpe vnto the: graunt this O lord for our aduocate sake, and sauioure Jesu Christ. Amen.

O Almightie and mercyful lorde, which geuest vnto thy elect people the holy gost, as a sure pledge of thy heauenly kingdom: Graunt vnto vs O Lord, this holy spirite, that he may beare witnes with our spirite that we bee thy childzen, and heyres of thy kyngdom, and that by the operacion of thys spirite we way kyl all carnall lustes, vnlawfull pleasures, concupiscence, euill affeccions contrary vnto thy wil: by our Sauiour and Lord Jesu Christ. Amen. Sunday

¶ A prayer for trust in God.

The beginning of the fal of man, was trust in himselfe. The beginning of the restoring of mā, was distruste in him selfe, & trust in god. O most gracious & most wise guide our sauiour Christ, which doest leade them the right way to immortal blessednes, which truely and vnfainedly trusting in thee, committe them selfe to thee: Graunt vs, that like as we bee blynde and feeble in deede, so we maye take and repute oure selues, that wee presume not of oure selues to see to oure selues, but so farre to see, that alwaye we

maye

maye haue thee before our eyes, to folowe thee beeyng our guide, to be ready at thy call most obediently, and to commit our selues wholy vnto thee: that thou which onely knowest the way, mayest leade vs the same waye vnto our heauenly desyres. To thee with the father and the holy goste be glory for euer. Amen.

¶ A prayer for the concorde of Christes Churche.

ARise lorde, let thyne enemyes be scattered, thy haters put to flight, the righteous and Christes disciples make pleasaunt and mery, let thē sing prayses & pleasaunte songes vnto thee, let them blowe abrode thy magnificence, let them most highly auaunce thy maiestie, let thi glory grow, let the kingdom of Christ from heauen among the chosen be enlarged: be thou the father of the fatherles, the iudge of the widdowes, and the protectour of thē, namely whom the worlde forsaketh, whose consciences be troubled, whom the worlde pursueth for Christes sake, which be nedy and wrapped ful of mysery. In thy house O Lorde, let vs dwell in peace and concord, geue vs all one heart, one mynd, one true interpretacion vpō thy word. Plucke of the bandes aswel from the consciences as from the bodyes of ỹ miserable captiues, & of thē also which as yet be hedged in within ỹ listes of death, and vnaduisedly striue agaynst grace. How dyre (Lorde) is the flocke of thine heritage: I pray thee powre down largely the showres of thi graces, let a more plenteous fruitefulnes chaunce, let thy people be strengthened with thy spirite: Graunt vs lord thy worde aboundauntly, so that there may be many preachers of thy Gospell, which may within themselues holily conspire and agree. Let the Churche the spouse of Chryste, deale large spoyles of the conquered Sathan. All that beelene in thee, by Chryste (O Lorde GOD of health) moughte lifte thee vp with prayses, myghte renoume thee, and extoll thee. We be entered into the voyage of saluacyon. Conducte vs luckelye vnto the porte, that beyng deliuered by thee from the very death, we may escape and come to the very lyfe. Fynyshe the thyng that thou hast begonne in vs, make vs to increase from fayth to fayth,

leaue

leaue vs not to oure owne will and choise, for it is slippery & redy to fall. To the thunderboltes of thy word put violence, that we may geue the glory to thee alonely. Geue to thy people courage and power, to withstand sinne, and to obey thy woorde in all thinges, O Lorde God most glorious and excellent ouer all.

¶ A Prayer against the enemies of Christes trueth.

Deliuer me O lorde, from the vngodly and stiffe necked persons, for thou seest how in theyr heartes they ymagine mischiefe, and haue great pleasure to picke quarelles, theyr tongues bee more sharpe than any adders sting, and vnder theyr lyppes lurketh poison of adders. But O merciful Lord, let me not fal into theyr handes, that they handle not me after theyr owne lustes. Thou onely arte my God, thou muste heare my pieteous plaint: Lord that rulest all together, that art the strength and power of my defence, bee thou as a sallet on my head, whensoeuer the vngodlye shall assault me: neyther suffer thou not the wicked thus to prosper in their matters. Suffer not their croked and malicious stomackes to encrease, and spitefullye reuyle thee. Looke vpon thy poore wretches cause, and ridde me oute of these dayly greuaunces, then shall I with a vyght vp hearte and pleasaunt countenaunce, extoll and magnifie thy holye name. Amen.

¶ A Prayer for patience in trouble.

Howe haste thou O Lorde, humbled and plucked me downe? I dare now vnnethes make my prayers vnto thee, for thou art angry with me, but not without my deseruing. Certaynly I haue sinned Lord, I confesse it, I will not denye it. But Oh my god, pardon my trespasses, release my dettes, render nowe thy grace agayne vnto me, stop my woundes, for I am al to plaged and beatē: yet lord, this notwithstanding, I abide pacientlye, and geue mine attēdaunce on thee, cōtinually wayting for relefe at thy hand,

and

and that not without skyll, for I haue receyued a token of thy fauoure and grace towardes me, I meane thy worde of promyse concernyng Christ, who for me was offered on the crosse for a raunsome, a sacrifice, and pryce for my synnes: wherfore accordyng to that thy promyse, defende me Lorde by thy right hād, and geue a gracious eare to my requestes, for all mans stayes are but vayne. Beate downe therefore myne enemyes thyne owne selfe with thy power, whyche arte myne onely ayder and protectour O Lord god almighty e. Amen.

A Prayer to be sayde at nyghte goyng to bed.

O Mercifull Lorde God heauenly father, whether we slepe or wake, liue or die, we are alwaies thine. Wherfore I beseche thee heartely, that thou wilt vouchsafe to take care and charge of me, and not to suffre me to perishe in the woorkes of darkenesse, but to kindle the lyghte of thy countenaunce in my hearte, that thy godly knowledge may dayly increase in me, thorow a ryght and pure faithe, & that I may alwayes be founde to walke and lyue after thy will and pleasure, thorowe Jesus Christ oure Lorde and Sauioure. Amen.

A Prayer to be sayde at the houre of death.

O Lorde Jesu, whiche arte the only health of all men liuyng, and the euerlastyng lyfe of them whiche dye in faith: I wretched sinner geue & submitte my self wholy vnto thy most blessed wil. And I being sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this frayle and wicked flesche, in hope of the resurrection, whyche in better wise shall restore it to me agayne. I beseche thee most mercifull lord Jesus Christ, that thou wilt by thy grace, make strong my soule against al tēptacions, and that thou wilt couer & defēd me with the buckler of thy mercye against all the assaultes of the deuil. I see and knowledge that there is in my selfe no helpe of saluacyon, but all my confidence, hope & trust, is in thy most mercy-

full

full goodnes. I haue no merites nor good workes which I may allege before thee: Of sinnes and euil workes (alas) I see a great heape, but through thy mercy I trust to be in the numbre of thē, to whom thou wilt not impute theyr synnes, but take and accept me for righteous and iust, & to be the inheritour of euerlastyng lyfe. Thou mercifull Lorde werte borne for my sake, thou didst suffre both hunger & thirste for my sake, thou didst preache & teache, thou didst pray and fast for my sake, thou didst all good workes & dedes for my sake, thou sufferedst moste greuous paines and tormentes for my sake. And finally, thou gauest thy most precious body to die, and thy bloud to be shed on the crosse for my sake. Now most mercifull sauiour, lette all these thinges profite me, whyche thou freely haste geuen me, that hast geuen thy selfe for me. Let thy bloud clēse and wash away the spottes & foulenesse of my sinnes. Let thy righteousnes hyde and couer my vnrighteousnes. Let the merites of thy passion & bloud, be the satisfaction for my sinnes. Geue me lorde thy grace, that my fayth & saluacion in thy bloud wauer not in me, but euer bee firme and constant, that the hope of thy mercy & life euerlasting, neuer decaie in me, that charitie ware not colde in me: finallye, that the weakenesse of my flesche bee not ouercome with the feare of death. Graunt me mercyfull sauiour, that when death hathe shut vp the eyes of my bodye, yet that the eyes of my soule may still behold & loke vpon thee: that whē deathe hath taken away the vse of my tongue & speache, yet that my heart may cry and say vnto thee, (In manus tuas domine, commendo spiritum meum,) that is to saie: O lorde, into thy handes I geue and committe my soule. (Domine Jesu accipe spiritum meum.) Lorde Jesu receyue my soule vnto thee. Amen.

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